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The antiphonary of Bangor

v. 4



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THE
ANTIPHONARY OF BANGOR

AN EARLY IRISH MANUSCRIPT
IN THE AMBROSIAN LIBRARY AT MILAN

EDITED BY
F. E. WARREN, B.D., F.S.A.

PART I.

*A complete facsimile in collotype by W. Griggs, with a transcription;
accompanied by an introduction descriptive of the history
and the palæography of the manuscript.*

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INTRODUCTION.

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THE Irish liturgical manuscript, of which a complete facsimile and transcript are now presented to Members of the Henry Bradshaw Society, has long been known to the public interested in such matters under the title of the Antiphonary of Bangor.

It was first printed by Muratori in his *Anecdota Ambrosiana*, Patavii, MDCCXIII. Tom. iv. pp. 119–159. It has been reprinted, without any alteration, since then : in the *Opera Omnia* of Muratori, Arezzo, 1770, Tom. xi. Pars iii. pp. 217–251 ; in Migne's *Patrologia*, Curs. Latin. Tom. lxxii. coll. 579–606, and somewhat more fully but still far from correctly in J. O'Laverty's *An Historical Account of the Diocese of Down and Connor*, Dublin, 1884, vol. ii. Appendix, pp. ix.–xlv.

Most modern writers on early Irish Church History, or on Irish Ecclesiastical Antiquities, have had something to say about this MS. Among the more valuable disquisitions upon it, there should be mentioned that of Dr. O'Connor in his *Rerum Hibernicarum Scriptores Veteres*, Buckinghami, 1814, Tom. i. Epist. Nuncup. pp. clxiii.–clxxvi. and that of the late Dr. W. Reeves, Bishop of Down, Connor, and Dromore, in the *Ulster Journal of Archaeology*, vol. i. pp. 168–79. Less complete accounts, and partial extracts from it are given in the writings of Miss Margaret Stokes,¹ Dr. J. Healy,² the Editor of the present volume,³ &c., &c.

§ 1. *Reasons for this edition.* It may be asked : If the Antiphonary of Bangor has already been edited once and reprinted twice, and if so many writers have subsequently quoted from and discoursed upon its contents, What is the justification of the present elaborate edition ? It is this. Muratori is the main source of our knowledge of the contents of this MS. All later writers have (with limited and partial exceptions) depended upon him for their knowledge of its contents, and Muratori's edition of it is inaccessible to the great majority of students on account of its costliness and rarity. It is only on the shelves of our very largest libraries that the *Anecdota Ambrosiana* or his complete works are to be found. Migne's reprint is now a rare book. Furthermore, so far as this MS. is concerned, Muratori's work is both imperfect and inaccurate. We say this with no sense of disrespect for a writer of

¹ *Six Months in the Apennines.* London, 1892.

² *Insula Sanctorum et Doctorum.* Dublin, 1890.

³ *The Liturgy and Ritual of the Celtic Church.* Oxford, 1881.

immense learning and research, to whom the world of letters is indebted beyond almost any one else, and beside whose monumental labours the works of most Editors of the present day stand like the works of pygmies.

As to imperfection, the following is a list of the omissions in Muratori's edition of this MS.

Folio.		Folio.	
1	<i>recto</i> , all except first ten words.	30	<i>verso</i> , 1st column, three and a half lines.
1	<i>verso</i> , all.	30	<i>verso</i> , 2nd column, all.
2	<i>recto</i> , all.	31	<i>recto</i> , 1st column, first ten lines.
2	<i>verso</i> , all.	32	<i>recto</i> , 2nd column, all.
3	<i>recto</i> , fourteen lines.	32	<i>verso</i> , 1st column, first eleven and last six lines.
6	<i>verso</i> , all except first ten lines of 1st column.	32	<i>verso</i> , 2nd column, first six lines.
7	<i>recto</i> , all except first six words.	33	<i>recto</i> , 1st column, last three lines.
7	<i>verso</i> , all.	33	<i>recto</i> , 2nd column, all.
8	<i>recto</i> , all.	33	<i>verso</i> , all.
8	<i>verso</i> , all except four lines.	34	<i>recto</i> , all.
9	<i>recto</i> , all.	34	<i>verso</i> , all.
9	<i>verso</i> , all.	35	<i>recto</i> , all.
10	<i>recto</i> , 1st column, first twelve lines.	35	<i>verso</i> , all.
19	<i>verso</i> , 2nd column, fifteen lines.	36	<i>recto</i> , all.

Total: 13 pages and 16 parts of pages.

Some of these omissions are no doubt intentional, as in the case of the Canticle "Benedicite omnia opera," and of the "Pater Noster," &c., where the Italian editor seems to have thought it waste of labour to reproduce such well-known devotional formulæ. Yet the text of each yields variations both from the Old Latin, and from the Vulgate *Textus receptus*. In other cases the omissions are unintelligible. We can only suppose that Muratori was misled by the scribe whom he employed to copy out the MS.

With reference to inaccuracy, it would be an ungracious, as well as a lengthy and unprofitable task, to set out a complete table of variations between the text of the MS. and the text as printed by Muratori. Here is a list of the variations on one page only, the last page of the MS. (fol. 36. v.) It is one of the most important pages, because it contains many Irish proper names.

Collation of Muratori's printed transcript of fol. 36. v. in the MS.:

Col.	Line.	Muratori.	MS.	Col.	Line.	Muratori.	MS.
I.	1	memoria ...	memoriam.	II.	1	Beracnus ...	berachus.
"	5	ecclesia ...	aeclesia.	"	2	Cumnenus...	cumenenus.
"	7	tempora ...	tempra.	"	5	Bautherius...	baithenus.
"	9	merita ...	mereta.	"	6	antistes ...	antestes.
"	11	coelorum ...	caelorum.	"	6	Cronanus ...	critanus.
"	16	Simlanum ...	sinlanum.	"	8	admirabilis...	amabilis.
"	19	coelorum ...	caelorum.	"	9	supremus ...	supprimus.
"	21	inclytum ...	inclitum.	"	10	hymnos ...	ymnos.
"	22	illustravit ...	inlustrauit.	"	14	coelorum ...	caelorum
"	22	Machlaisreum	mac laisreum.	"	15	merita ...	mereta.
"	23	kaput ...	kapud.	"	20	crimina ...	cremena.
"	24	sacra ...	sacrae.				

Many of these misreadings are not of the slightest importance, others affect the metre or the sense of the poem, others, in proper names, cause confusion in the list of the early Abbots of Bangor. Since Muratori's time Peyron has tried his hand at this page with this result. He read and printed "*Fintenapum, Eseganum, Beracnus, Cuminenus, Crotanus*," instead of "*fintenanum, seganum, berachus, cumenenus, critanus*"¹; and these misreadings have been reproduced in Zeuss' *Grammatica Celtica*.² More recently Mr. O'Laverty has edited the poem with "*Simlanum, Machlaisreum, Beracnus, Cumnenus, Bantherius, Cronanus*," printed for *sinlanum, maclaisreum, berachus, cumenenus, baithenus, critanus*.³ More recently still Dr. MacCarthy has attempted to correct his predecessors, and he prints "*Congillum, Fintendnum, Boetaenus, and Cumineus*," instead of "*comgillum, fintenanum, berachus, and cumenenus*."⁴

These errors and defects⁵ have been tabulated not from any desire to show the faulty character of other people's work, nor for the sake of unnecessarily proving the truth of the old proposition *Humanum est errare*, but as justifying the Henry Bradshaw Society in causing a new edition to be undertaken in the present complete and expensive form.

Many years ago Bishop Reeves wrote thus :

"What a pity it is that a small portion of the learning and zeal which afforded to the early Irish the means of enriching, with the fruit of their labours, even distant kingdoms on the Continent, does not inspire their descendants, who have time and money at command, to follow the steps that have been hallowed by the name of Irish, and gather up those fragments of national history, those legitimate materials for national pride which remain scattered among the various nations of the Continent, and assign to the memory of Ireland a place in the Western world which no other country in Europe could venture to claim. . . . We owe our acquaintance with it [the Antiphonary of Bangor] to Muratori, the illustrious historical antiquary of Italy, who printed it at full length in his *Anecdota Ambrosiana*, and assigned to it the place of antiquity and honour which it so well deserves. Yet notwithstanding its value to the Irish ecclesiastical student, strange to say, no facsimile of it has been published, and there is evidence to show that as yet the text has not been exhibited with accuracy. . . . It is to be hoped that ere long some Irishman of zeal, in visiting Milan, will make it his chief business to collate this precious relic of antiquity, and if possible bring home a tracing of every page. Meanwhile we must content ourselves with the information afforded by the foreigner, and continue to draw upon his description."⁶

Forty years have passed since these words were written by our late venerable Vice-President, and now within a short time after the death of that eminent Irish scholar and antiquary his wish has been fulfilled, and the desiderated facsimile with an exact transcription is offered to the members of our Society.

We now proceed to describe the Antiphonary of Bangor with special reference to its

¹ *Ciceronis Orat. Fragmenta Inedita*. Stuttgartiæ, MDCCCXXIV, pp. 225-6.

² Second Edition, p. 944, with one additional misreading, viz. : "Adianus" for "aidanus."

³ *An Historical Account of the Diocese of Down and Connor*. Dublin, 1884, vol. ii. p. xlv.

⁴ *Transactions of the Royal Irish Academy*, 1886. Vol. xxvii. p. 239. The same page contains a most curious and amusing misreading of the last stanza of the "Versiculi familiæ Benchuir" on fol. 30, 1st column, lines 1-5.

⁵ Mr. Whitley Stokes called attention to some of these mistakes in a letter to the *Academy* of December 19th, 1885, where the whole hymn is printed.

⁶ *The Ulster Journal of Archæology*, 1853, vol. i. pp. 70-71.

birthplace, date, and history. To this will be added a classified table of its contents followed by a palæographical description of the MS. itself.

§ 2. *Irish Origin, Date, and Character of the MS.* The Irish origin and execution of the MS. are evident throughout it. We may mention partly as pointing that way, partly as conclusive proofs :

- (a) The forms of the letters. (§ 22)
- (b) The orthography employed. (§ 24)
- (c) The dotted ornamentation of the capital letters throughout the greater part of the MS., especially on foll. 13 v. 15 v. (§ 19)
- (d) The presence of Hymns commemorating Irish Saints, and, apart from Scriptural references, Irish Saints only, viz. SS. Patrick (f. 13 v.) Comgall (f. 15 v.) Camelac (f. 17 v.) and the early Abbots of Bangor (f. 36 v.)
- (e) The introduction of Irish words into an otherwise Latin text. The Irish words "munther benchuir" (*i.e.* the monastic family of Bangor) occur in the fifth line of the hymn on f. 30 r.; the word "benchuir" occurs also in the title at the commencement of the hymn, and in the first and last lines of the hymn; but in the two latter cases it is possibly the vocative and not the genitive case. A short Irish rubric or title occurs on f. 34 r. "*Common oroit dñn*" (*i.e.* Common prayer of ours).
- (f) The mention of Irish people and places; Scoti (f. 13 v.) Hibernæ gentes (f. 14 r.) Camelacus Cumiensis (f. 17 v.) Benchor (f. 30 r. v.) Benchorensis ecclesia (f. 36 v.)

The last two names enable us to determine not only the Irish character, but also the monastic character of the MS. and, further than that, the particular monastery from which it emanated and to which it belonged. The evidences of its monastic character, in a general sense, are plentiful throughout the volume, not only in the nature of its contents as a whole, but in the presence of prayers specially entitled "*oratio communis fratrum*" (f. 20 r.) "*oratio pro fraternitate*" (f. 20 v.) "*common oroit dñn*" (f. 34 r.) "*oratio pro abbate*" (f. 20 v. and again on f. 34 v.), and hymns "*sancti comgilli abbatis nostri*" (f. 15 v.), and "[in] *memoriam abbatum nostrorum*" (f. 36 v.) with frequent mention of "*abbates*" therein.

Its monastic character causes no surprise. It is well known that the early Celtic Church, especially in Ireland, identified itself with monasticism and abounded in monasteries and monks to a greater extent than any other portion of Western Christendom. The scriptoria of these monasteries corresponded to printing presses of the present day, and from them everything, or almost everything, in the shape of ecclesiastical literature emanated. The interest of the present MS. lies, not in its monastic origin and character, but in its yielding precise information as to the name of the monastery in which, and as to the time at which it was written. Few ecclesiastical MSS. of equal antiquity yield such express information as to their own birthplace and date.¹

The birthplace was the monastery of Bangor. The date was A.D. 680-91. The evidence on both these points is contained in three hymns, on ff. 15 v., 30 r., 36 v. But first, as to place.

¹ In the case of the Stowe Missal, how many pages of controversy would have been saved, if it had yielded similar information! It does, however, contain the name of one of its scribes, a point on which the Antiphonary of Bangor is silent.

On f. 15 v. there is a hymn entitled "*ymnum sancti Comgilli abbatis nostri*," and the introductory verse refers to him as "*nostri patroni Comgilli sancti*."

The rest of this long hymn is occupied with singing the praises of the virtue and learning of this patron saint, but does not yield any further biographical details concerning him.

This St. Comgall (or Comgill) was one of the most famous of the earlier Irish Saints. He was born in Mourne, now Magheramorne, and in the year 517 founded his monastery at Bangor in 558, where he died as its first Abbot, at the age of 85, in 602, or as is sometimes stated in early Irish annals and martyrologies, at the age of 91.

He was one of the most renowned presbyter-abbots of the Irish Church, being invoked among the Saints in the Litany at the commencement of the Stowe Missal, and commemorated among the "*sacerdotes*" in the diptychs of the same liturgy. He was enumerated among the Catholic Presbyters who formed the second order of Irish Saints extending from 543-599, who "*diversas missas celebrabant et diversas regulas*."¹

His monastery, the Irish Bangor (*Beannchor Uladh*) was on the southern shore of Belfast Lough, in Ard Uladh, the northern half of the Lesser Ulster, or Ulidia; (as distinguished by some writers from the Greater Ulster, or Ultonia, broken up in the fourth century by the Collas.) It was within the boundaries of the ancient territory known as Dalnaraídh in the county called Down, after its chief town Dún da lethghlas or Dún lethglas, now Downpatrick, one of the reputed burial places of St. Patrick.²

It must be carefully distinguished from two other Celtic monasteries of the same name in Wales: Bangor Fawr or Bangor Deiniol, founded (c. 514) by Bishop Deiniol (ob. 584) at Bangor in Caernarvonshire; and Bangor Iscoed, founded somewhat earlier, in the valley of the Dee in Flintshire by Dunawd, the father of Bishop Deiniol. For other Bangors in Ireland see Dr. Reeves, *Eccles. Antiqq. of Down, Connor, and Dromore*, p. 199. The first part of the name is derived from an Irish word "*benn*," meaning "horn," "peak," "pointed rock." The derivation and meaning of the second part of the name are uncertain.

The hymn on f. 30 is entitled "*Versiculi familiæ Benchuir*."

These versicles of the family of Benchor contain a panegyric, in general terms, of the monastic rule established by St. Comgall for his monastery at Bangor. They do not add much to the scanty knowledge which we possess from other sources of the nature and contents of it.

The hymn on f. 36 b. is entitled "[In] *Memoriam abbatum nostrorum*," and is of historical value as preserving the names of the first fifteen abbots of Bangor together with some details concerning them. The titles borne by the heads of the monastery were "Abb Bennchoir," = Abbot of Bangor, and "Comarba Comgaill = Successor of Comgall." The following is a list of their names with the dates of their deaths, with the short notices of them recorded in the Annals of Tighernach³ and in the Annals of Ulster.⁴

¹ Anonymous sketch, not later than the eighth century, printed in Haddan and Stubbs' *Councils*, &c. vol. ii. Part ii. p. 292. A Vita St. Comgalli, ex MS. Codice Ardmacano, is printed in P. Fleming's *Collectanea Sacra*, Louvain, 1667, p. 303. This, together with another and a shorter Latin life, is printed in the Bollandist *Acta Sanctorum*, Parisiis et Romae, 1866. Maii t. ii. pp. 579-588.

² *Tripartite Life*, W. Stokes' Edition, Rolls Series, 1887, p. 255.

³ Twelfth century; quoted from Rawl. MS. B 488, a late twelfth or early thirteenth century MS. in the Bodleian Library at Oxford.

⁴ Fifteenth century; quoted from W. M. Hennessy's Edition, 1887.

No.	Name.	Obit. A.D.	Annals of Tighearnach.	Annals of Ulster.
1	Comgillus.	602	Comgoll ab bendchair .xci. andó etatis sue <i>principatus autem</i> sut .L. anno et .iii. mense et .x. die .ui. idus máí. ¹	Quies Comghaill Bennchair.
2	Beognous.	606	Quies bruighne ab <i>bennchair</i> .	Quies Beugnai abbatis Bennchoir.
3	Aedeus.	—	Not named, but see note 2. ²	Not named, but see note 3. ³
4	Sinlanus.	610	Bass sillain mic <i>cumaine</i> ab <i>benncair</i> et bás aedhain incharad.	Mors Sillani mic Cumminn abbatis Bennchoir et mors Aedain ancorite Bennchoir. ⁴
5	Fintenanus.	613	Quies findtain áentruimh abadh <i>bennchair</i> .	Quies Fintainn Oentraibh ⁵ abbatis Benncoir.
6	Mac laisreus.	646	Mac laisre ab <i>bennchair</i> quieuit.	Mac Lasre abb Bennchair quieuit.
7	Seganus.	663	Quies segain mic .h. chuind abadh bendchair.	Quies Segain mic u Chuind abb Benncoir.
8	Berachus.	664	et berach abass <i>bennchair</i> [quieuit]. 666 Baithine ab <i>bennchair</i> quieuit. 667 Mortalitas in quo quottuorum abaites <i>bennchair</i> perierunt berachus <i>cuminenus</i> colum mac ædha. There is some confusion between Berachus and Baithenus. The annals of the Four Masters (seventeenth century) give, at A.D. 666, the names of these four abbots as Berach, Cummine, Colum, and Aodhán [= mac Aedha]; at A.D. 665 they give the obit of Baithin.	Berach ab Benncair [quieuit]. These four abbots are not named, but under 664 [= 665] there is recorded "mortalitas magna . . . episcopi, abbatesque, atque alii innumerales mortui sunt," and under 666 [= 667] "mortalitas in hibernia."
9	Cumenenus.	—		
10	Columba.	—		
11	Aidanus.	—		
12	Baithenus.	—		
13	Critanus.	669	Obitus . . . critan abateiss <i>bennchair</i> .	Obitus . . . Critani abbatis Bennchair.
14	Camanus.	680	Colman abas <i>benncair</i> pausat.	Colman abas Benncair pausat.
15	Cronanus.	691	Cronan maccu caulne abbas <i>benncair</i> obit.	Cronan mac u Chualne abbas Bennchuir obiit.

¹ There is this similar entry under May 10th in the Martyrology of Tallaght: "Comgaill Benchorensis xci. anno etatis eius *principatus autem* L. anno et mense iii et decimo die." (*Book of Leinster*, p. [360], 3rd column.)

² A.D. 608, "Quies aedhach." See Annals of Ulster, next note.

³ A.D. 607 [= 608], Quies Aedach mic Daill. This Aedh, son of Dall, may be the third abbot of Bangor. The word "quies" implies that he was an ecclesiastic.

⁴ This Sillanus is called "sacerdos" in the Lebar Brecc notes to the Calendar of Oengus. (Edit. Whitley Stokes, p. liv.)

⁵ Now Antrim.

The first fourteen abbots on this list are spoken of in the Bangor Antiphonary in the past tense, but when Cronan, the fifteenth Abbot, is reached the perfect is changed to the present tense (*nunc sedet*), and a prayer is added that God may preserve him, and that he may enjoy life. (*zoen ut carpat conseruet eum Dominus*). The *conuocauit* in the refrain to the earlier verses is likewise changed to *conuocabit*. There is such frequent confusion between "u" and "b" in early MSS., that the last-named change might have been considered to be accidental, if it had stood by itself, but coupled with the change in the two preceding verbs it proves to demonstration that Abbot Cronan must have been alive when the Antiphonary of Bangor was written, and that its date must accordingly be fixed between A.D. 680–691.¹

We must not be tempted to enter further into the history of Bangor, beyond quoting one interesting and important passage from a much later writer bearing testimony to its extremely prosperous condition in its early days.

St. Bernard of Clairvaux, writing the life of his friend St. Malachi, (= Malachi O'Morgair, Archbishop of Armagh, ob. 1148) thus describes his re-foundation of the then ruined Bangor as a monastery of the Augustinian canons, c. 1130.

"A wealthy and influential individual who was in occupation of the ground of Bencor and its possessions, acting under divine influence, forthwith placed all his property and his own services at Malachi's disposal. And though he was his maternal uncle, the bond of the spirit was with Malachi a stronger tie than that of the flesh; the owner bestowed upon him also the site of Bencor, that he might build, or rather rebuild a monastery there. For in early times

¹ There is not the slightest evidence, palæographical or otherwise, to support Muratori's conjecture that this MS. may possibly be not the original seventh century MS. written in Ireland, but a word for word copy of it written at a later date in Italy. (*Anecdota Ambros. Bibliothecæ*, Patavii, MDCCXIII. iv. 125.)

there had existed in this place, under the founder Comgall, a most noble institution, the parent of many thousand monks, the head of many monasteries. A place it was truly sacred, the nursery of saints, which brought forth fruit most abundantly to the glory of God, insomuch that one of the sons of that holy congregation, Luanus by name, is alone reputed to have been the founder of a hundred monasteries; which I would mention for this reason, that the reader may from this single instance form a conception of the number to which the remainder amounted. In short, so widely had its branches extended through Ireland and Scotland, that these times appear to have been specially foreshadowed in the verses of David:—‘Thou visitedst the earth and wateredst it; thou hast greatly enriched it. The river of God is full of water; thou preparedst their corn, for so providest thou for it. Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest it soft with showers; thou blessest the springing thereof.’¹ Nor was it only into the countries I have mentioned, but even into distant lands, that crowds of saints poured like an inundation; one of whom, St. Columbanus, penetrating into these our regions of Gaul, built the monastery of Luxeuil, and there became a great multitude. So great do they say it was, that the solemnization of divine offices was kept up by companies, who relieved each other in succession, so that not for one moment, day or night, was there an intermission of their praises. These facts may serve to illustrate the ancient glory of Benchor. But ages before Malachi it had been demolished by pirates, and now he gladly took possession of it, resolved upon planting a second paradise on the spot, partly through respect for its ancient dignity, and partly because of the many bodies of saints which slept there. For not to mention those who were buried in peace, it is related that nine hundred perished on one day, massacred by pirates.”²

The only surviving relics of the ancient Celtic Monastery of Bangor are its bell, dug up in the ruins of the Abbey about 1793, and now in the possession of Lieutenant-Colonel M’Cance, of Knockmagoney House, Belfast,³ and one of its service books, “the Antiphonary of Bangor.” The former owes its preservation through so many centuries to a kindly coating of mother earth, the latter to the kindly shelter of an Irish monastery in Italy.

§ 3. *Corroborative evidence as to date of MS.* We have seen that the date of this MS. is fixed by indisputable internal evidence, but it may not be amiss to call attention to certain facts and features in it, which failing such direct evidence would have been suggestive of a very early date, and which may now be regarded as corroborative of it.

- (a) The absence of any mention of or reference to any Irish or other saint or ecclesiastic later than the seventh century.
- (b) The paucity of contractions (ten) used in the text itself. See the list in § 23. The contractions and abbreviations used in titles, &c., need not be taken into consideration.
- (c) The absence of prayers to the saints by name (but see ff. 15 v. 17 v. 33 v. 35 r.) The Virgin Mary is named but twice (ff. 13 r. 19 r.) and that only in the simplest

¹ Ps. lxx. 10, 11.

² Bernardi, *Vita S. Malachie*, cap. v. in Messingham’s *Florilegium*, p. 356. For further information about Bangor both before and after St. Malachi’s time see Scott (C.) *The Abbey Church of Bangor*, Belfast, Second Edition, 1886; O’Lavery (J.) *An Historical Account of the Diocese of Down and Connor*, vol. ii. Dublin, 1880; Bishop W. Reeves, *Ecclesiastical Antiquities of Down, Connor, and Dromore*, Dublin, MDCCCLVII.

³ The bell is figured and described by Bishop Reeves in the *Ulster Journal of Archaeology*, i. 179.

way of historical reference. To estimate the value of this evidence, let the reader compare the contents of the few early service books, Irish or English, which have come down to us and which may be of the eighth, and are certainly not later than the ninth century, *e.g.* the Book of Nunnaminster,¹ the Book of Cerne,² and Harl. MS. 7653.³

- (d) The unsettled state of things with regard to the acceptance of the doctrine or the addition of the Filioque. See f. 19 v. note 1, and f. 35 v. note 3.⁴
- (e) The unsettled text of Holy Scripture. This matter will be discussed more fully hereafter. At present it is sufficient to state that of the ten books of Holy Scripture from which quotations are made, four are quoted from an Old Latin text, viz., Exodus, Daniel, St. Matthew, Revelation. Two are quoted from the Vulgate, viz., Deuteronomy, Psalms. One is quoted from a mixed Old Latin and Vulgate text, viz., St. Luke. Judith is uncertain. The verses quoted from St. John's Gospel and the Acts agree neither with the Old Latin nor the Vulgate.

§ 4. *How and when this MS. left Ireland.* In the absence of any certain information we must fall back upon probability, which in this case is nearly equivalent to certainty. It escaped destruction at the hands of the Danes, who for about two centuries from A.D. 795 onwards, ravaged and pillaged the greater part, and especially the northern part, of Ireland. We are told that "they ravaged her chieftaincies, and her privileged churches, and her sanctuaries, and they rent her shrines, and her reliquaries, and her books. They demolished her beautiful ornamented temples, for neither veneration, nor honour, nor mercy for Termonn [= right of sanctuary], nor protection for church or sanctuary, for God or for man, was felt by this furious, ferocious, pagan, ruthless, wrathful people."⁵

They are also said to have had a special animosity against books.

"The writings and the books in every church and in every sanctuary were burned and thrown into the water by the plunderers from the beginning [of their inroads] to the end [of them]."⁶

Bangor shared the fate of other churches and monasteries, and was more than once wasted and plundered by the Danes.

We read of it being sacked by them about 824, when the shrine of St. Comgall was broken down, and its learned men and bishops were smitten with the sword.⁷

The natural result was that the inmates of these monasteries fled far and wide to escape massacre, in some cases no doubt, carrying away service-books or other treasures with them.

¹ Royal MS. 2 A. xx. British Museum, edited by Mr. W. de G. Birch for the Hampshire Record Society in 1889.

² Cambridge University Library, MS. Ll. i. 10. (Not published.)

³ An Irish "Libellus precum" which will appear as an appendix to the second volume of this work.

⁴ The reader should compare also the text of the Nicene Creed in the Stowe Missal. See the facsimile page prefixed to the *Liturgy and Ritual of the Celtic Church*, Oxford, 1881.

⁵ *The Wars of the Irish with the Foreigners (Cogadh Gaedhel re Gallaibh)*. Edited by J. H. Todd, D.D. Rolls Series, 1867, vol. xlvi. p. 41.

⁶ *Ibid.* p. 139.

⁷ *Ibid.* pp. xxxviii. 7. Annals of Inisfallen, A.C. 810 = 824. Reeves (Wm.) *Eccles. Antiqq. of Down, Connor, and Dromore*, Dublin, 1847, p. 153.

Eric of Auxerre, writing in the ninth century, speaks of "almost all Ireland despising the perils of the sea, and passing over to our shores with her crowd of philosophers."¹

One of such refugees, escaping from Bangor to the Continent, must have carried over the present MS. with him and deposited it in the Irish monastery at Bobio in the Apennines. Are there any means for ascertaining who that person was? There is nothing in the shape of a note or a gloss or an entry of any sort in or about the MS. to help us.

There was an original connexion between Bangor and Bobio, which would make the latter a natural resort for an exile from the former. St. Columbanus, the founder of Bobio, had been educated at Bangor under its founder and first Abbot, St. Comgall. He left Ireland in 590, for the Continent, and after many years in Gaul and its confines, into the history of which we must not enter here, crossed the Alps into Italy, and reached Milan in 595. The Lombardic King Agilulf received him kindly, and enabled him, three years later (A.D. 598) to found the monastery of Bobio in a gorge of the Apennines, thirty-seven miles north-east of Genoa. The details of St. Columbanus' life in Italy, and a full description of Bobio, have been recently published by Miss Margaret Stokes.² It is only desirable to add here that Columbanus on the occasion of a second visit to Italy, retired to Bobio, and died there in seclusion in 615.

While this original connexion between the two places accounts for a Bangor MS. being found at Bobio, it does not help us further. The actual bearer of it from Ireland to Italy is generally supposed and stated to have been Dungal. Dungal was a famous Irishman, who left his country early in the ninth century, and became a recluse in the monastery of St. Denis in Gaul in A.D. 811. The author of the life of St. Buo mentions John Erigena and Dungal the Divine (*Theologum eximium*) as two among many others who were compelled to take shelter in Gaul from the fury of the Danes.³ Afterwards he moved on to Italy and was made chief teacher of the school at Pavia, before being selected by Lothaire II, in 823 as superintendent of the whole system of education in the eight leading cities of Italy. In later life he retired to the monastery of Bobio, where he died, and to which he bequeathed his library.

Dungal is certainly not an unlikely person to have taken such a MS. book to Bobio. Muratori is responsible for the assertion that he actually did so. In his *Anecdota* he ventured to state no more than that it was probably taken to Bobio by one of Dungal's disciples or early successors. This he gave as his opinion but did not state as a fact.⁴ Afterwards in another work he ventures upon the explicit statement,

"quod temporibus Caroli Magni Dungalus monachus Scotus Ticinum deportavit, et Bobiensi deinde monasterio dedit."⁵

But no evidence is produced to substantiate this fact. The early history of Dungal in

¹ Herici Autissiodorensis, *Epistola dedicatoria ad Carolum Calvum*. Migne, *Patrologia Latina*, tom. cxxiv. col. 1133; though Eric implies that the exile of the Irish was due not to Danish persecution, but to a desire to hear the wisdom of Solomon, (*i.e.* Charles the Bald.)

² *Six Months in the Apennines*, London, 1892, pp. 109-48. A life of St. Columbanus is extant, written in 624 by Jonas, a Piedmontese. (See Laurentius Surius, *de Vitis Sanctorum*, Venetiis, 1581, t. vi. fo. 154 b. Nov. 21.)

³ Colgan (J.) *Acta Sanctorum*, Lovanii, 1645, p. 256.

⁴ *Anecd. Ambros. Bibliotheca*, Patavii, MDCCXIII. iv. 123.

⁵ *De Reb. Liturg. Dissert.* cap. xi. Printed in Migne's *Patrologia Latina*, tom. lxxiv. col. 953.

Ireland is unknown. There is no evidence to connect him with Bangor. Nothing is known beyond his own statement with regard to himself in the opening line of his poem in praise of Charles the Great addressed to that monarch, in which he describes himself as an Irish exile.¹

But modern writers, accepting Muratori's statement that Dungal gave this MS. to Bobio, argue backwards from his hypothetical possession of it, that he must have been brought up at, or connected with, Bangor.²

§ 5. *The Library at Bobio.* We know something about the number and names of the books at Bobio at an early date. Let us see if we can get any help in that quarter.

Muratori has printed a catalogue of the books in the Library of Bobio in the tenth century from a MS. of that date.³ Not one of the books on that list can, with certainty, be identified with the present MS. It includes several service books under the various titles of "Missale," "Lectionarium," "Antiphonarium," and "Psalterium," but the present MS. can hardly have been any one of them, for not one of these titles accurately describes it.

Muratori does not assert, but his language suggests the identification of this MS. with a "Psalterium" mentioned near the end of the above lists, among certain volumes expressly stated there to have been bequeathed by Dungal to Bobio. We reprint this portion of Muratori's tenth century Catalogue. It is the only portion necessary to print, because if the Bangor Antiphoner were Dungal's gift to Bobio, it would be found among the MSS. enumerated as given by him.

"Item de Libris quos Dungalus præcipuus Scottorum obtulit beatissimo Columbano.⁴ In primis Librum Origenis in Genesi I. In Canticis Canticorum ejusdem Librum I. in quo habetur Expositio Bedæ in Esdra, et Quæstiones Hieronymi in Genesi, et de Locis Terræ repromissionis, et de Hebraicis nominibus; Expositio quoque in Ecclesiasten, in Danihelem, et in Hieremiam. Librum Origenis in Epistola ad Romanos unum, in quo habetur Expositio Johannis Constantinopolitani in Epistola ad Hebræos. Librum I. Sancti Ambrosii in Luca, in quo est Expositio Bedæ in eodem. Librum Homeliarum Gregorii in Ezechiel I. in quo habetur Expositio Hieronymi in eodem. Librum cujusdam in Epistolis Pauli, in quo continetur Expositio Hieronymi in Epistola ad Ephesios, ad Titum, ad Philimonem, ad Galathas; et Expositio cujusdam in septem Epistolis Canonicis. Librum I. Augustini super Johannem. Librum I. Augustini de Trinitate. Ejusdem de Civitate Dei Librum unum. Librum I. Hieronymi in Esaia. Ejusdem in minoribus Prophetis Librum unum. Epistolarum Hieronymi Librum unum. Librum I. Eugeppii in quo continetur Liber Cassiodori Institutionum Divinarum Lectionum, et Hieronymi Illustrium Virorum, et Soliloquiorum Augustini, et Expositio Albinus in Genesim. Librum Bedæ in Genesim unum, in quo est Albinus super Johannem. Expositio I. Bedæ in septem Epistolis Canonicis. Librum Etymologiarum Isidori unum. Expositum cujusdam breve in Johanne et Salomone. Librum Prudentii. Librum Fortunati unum in quo est Paulinus, Arator, Juvenius, et Cato. Librum Pompei I. Librum Josephi Historiographi unum.

Euangelium plenarium.

Librum Enchiridion.

Sancti Hier[onymi Libros] ii.

Psalterium I.

Librum quendam Latine Scotsicæ Linguae.

Librum Dungali contra perversas Claudii sententias unum.

Librum sancti Augustini de Musica.

In primis Lib Sedulii orthograph Librum Psychomachiae Prudentii quo continetur Consentii

¹ "Hos Carolo regi versus Hibernicus exsul," &c. Migne, *Patrologia Latina*, tom. xcvi. col. 1443.

² Healy (J.) *Ireland's Ancient Schools*, p. 382.

³ *Antiquitates Italicae medii ævi*, Milan, 1740, tom. iii. coll. 817-24.

⁴ As Columbanus died in 615, this must mean to the monastery of Bobio founded by Columbanus.

Lib Priscianus minor Lib super Donati Lib. in cujusdam super De Consolatione
 Lib. de Injuria Regula pro peccatis Lib Præfaction Lib Glosis
 Librum Quæstionum in Genesi. Librum Bedæ de

Can our present MS. be identified with any of the books on this list? Is it possibly the "Librum quendam Latine Scotsicæ Linguae"? Surely a MS. which does not contain a single whole Psalm cannot be the "Psalterium" in the above catalogue. Certainly it contains some isolated verses of Psalms and some Canticles, and Canticles were usually found in Psalters, but this fact would not suffice for its being named a Psalter; and if Muratori thought that it might be Dungal's "Psalterium," why did he change its name to "Antiphonarium"? It certainly contains a good many Anthems, but it is not an Antiphonarium in the sense which that word bore in the seventeenth century and bears still. On the whole, therefore, we must decide that the connexion of this MS. with Dungal is not proved. All that can be said with certainty is that it was brought to Bobio by an unknown hand at an unknown but probably very early date.

§ 6. *Transference of the MS. to Milan.* It reposed in the monastery of Bobio for many centuries till the year 1606, when Cardinal Frederic Borromeo removed it and many other early and valuable MSS. to Milan, where he was founding the Ambrosian Library. There it has rested since that date and there it still rests, its press mark being now C. 5 inf.

Thus much for the history of the MS. We now proceed to describe its contents.

§ 7. *Contents of the MS.* The following is a summary of the contents of this MS. Service Book:—

- (a) Six Canticles.
- (b) Twelve Metrical Hymns or Poems.
- (c) Sixty-nine Collects for use at the Canonical Hours.
- (d) Seventeen Collects on behalf of special persons or for use on special occasions.
- (e) Seventy Anthems and Versicles.
- (f) The Creed (f. 19 r.)
- (g) The Pater Noster (f. 19 v.).

They are thus arranged and entitled:—

(a) The six Canticles are:—

	<i>Title.</i>	<i>First words.</i>	<i>Folio.</i>
1	Canticum Moysi	Audite caeli quæ loquor	1 r.
2	Benedictio sancti Zachariæ	Benedictus Dominus Deus	6 v.
3	Canticum [Moysi]	Cantemus Domino gloriose	7 r.
4	Benedictio [trium] puerorum	Benedicite omnia opera	8 v.
5	Ymnum in die dominica	Te Deum laudamus	10 r.
6	Ad uesperum et ad matutinam	Gloria in excelsis	33 v.

(b) The twelve Metrical Hymns or Poems are :—

	<i>Title.</i>	<i>First line.</i>	<i>Folio.</i>
1	Ymnum S. Hilari de Christo	Ymnum dicat turba fr[atrum]	3 <i>r.</i>
2	Ymnum Apostolorum, ut alii dicunt	Praecamur Patrem	4 <i>v.</i>
3	Ymnum quando commonicarent sacerdotes	Sancti uenite Christi corpus	10 <i>v.</i>
4	Ymnum quando caeria benedicitur	Ignis creator igneus	11 <i>r.</i>
5	Ymnum mediae noctis	Mediae noctis tempus est	11 <i>v.</i>
6	Ymnum in natale martyrum uel sabbato ad matutinam	Sacratissimi martires	12 <i>v.</i>
7	Ymnum ad matutinam in dominica	Spiritus diuinae lucis	13 <i>r.</i>
8	Ymnum S. Patrici magister Scotorum	Audite omnes amantes	13 <i>v.</i>
9	Ymnum S. Comgilli abbatis nostri	Recordemur iustitiae	15 <i>v.</i>
10	Ymnum S. Camelaci	Audite bonum exemplum	17 <i>v.</i>
11	Versiculi familiae Benchuir	Benchuir bona regula	30 <i>r.</i>
12	[In] memoriam abbatum nostrorum	Sancta sanctorum opera	36 <i>v.</i>

The last five entries on this list of Hymns are rather commemorative and historical poems than devotional Hymns, and form the most interesting part of the MS.

(c) The sixty-nine Collects for the Canonical Hours are arranged under these titles :—

		<i>Folio.</i>
1	Ad horas diei oratio communis	34 <i>r.</i>
3	Ad initium noctis	18 <i>r.</i> , 19 <i>r.</i> (2)
	Ad martyres. <i>See De martyribus.</i>	
9	Ad matutinam	18 <i>r.</i> , (2) 18 <i>v.</i> , 20 <i>r.</i> (2) 22 <i>r.</i> , (3) 34 <i>v.</i>
3	Ad nocturnam	18 <i>r.</i> , 19 <i>v.</i> , 22 <i>r.</i>
3	Ad nonam	18 <i>r.</i> , 18 <i>v.</i> , 34 <i>v.</i>
4	Ad secundam	17 <i>v.</i> , 18 <i>r.</i> , 18 <i>v.</i> , 35 <i>r.</i>
2	Ad sextam	18 <i>r.</i> , 18 <i>v.</i>
2	Ad tertiam	18 <i>r.</i> , 18 <i>v.</i>
2	Ad uespertinam	18 <i>r.</i> , 18 <i>v.</i>
6	De martyribus [or Ad martyres]	21 <i>v.</i> , 22 <i>v.</i> , 23 <i>v.</i> , 26 <i>r.</i> , 31 <i>r.</i> , 35 <i>r.</i>
7	Post Benedicite omnia opera	23 <i>r.</i> , 24 <i>r.</i> , 24 <i>v.</i> , 25 <i>r.</i> , 25 <i>v.</i> , 26 <i>v.</i> , 27 <i>r.</i>
8	Post Cantemus Domino	22 <i>v.</i> , 23 <i>v.</i> , 24 <i>v.</i> , 25 <i>r.</i> , 25 <i>v.</i> , 26 <i>v.</i> (2) 28 <i>v.</i>
5	Post Euangelium	23 <i>r.</i> , 25 <i>r.</i> , 25 <i>v.</i> , 26 <i>r.</i> (2)
4	Post Hymnum	23 <i>v.</i> , 25 <i>r.</i> , 25 <i>v.</i> , 26 <i>r.</i>
6	Post Laudate Dominum de coelis	24 <i>r.</i> , 24 <i>v.</i> , 25 <i>v.</i> (2) 26 <i>v.</i> , 28 <i>r.</i>
3	Post Laudate pueri Dominum in die Dominica	35 <i>r.</i> , 35 <i>v.</i> (2)
1	Post tres Psalmos	23 <i>r.</i>
	Super Benedicite, etc. <i>See Post.</i> ¹	

¹ In this list collects referring to one Canticle have been grouped under one title of that Canticle for the convenience of enumeration, although variety of title and of wording occurs in the MS. *e.g.* the "Benedicite" is sometimes called the "Benedictio trium puerorum," sometimes "Ymnum trium puerorum," &c.

(d) The seventeen Collects on behalf of special persons or for use on special occasions are the following :

Title.	Folio.	Title.	Folio.
Oratio communis fratrum...	20 r.	Oratio pro elimosi[nariis] ...	21 r.
„ pro baptizatis ...	20 v.	„ pro infirmis ...	21 v.
„ pro abbate ...	„	„ [pro tribulantibus, in MS. "Collectis"] ...	„
„ [pro fratribus] ...	„	„ [pro poenitentibus] ...	22 r.
„ pro pace populorum et regum ...	21 r.	Collectio super hominem qui habet diabulum ...	30 v.
„ pro blasphemantibus ...	„	Oratio pro abbate nostro ...	34 r.
„ pro impiis ...	„	Common oroit dún ...	„
„ pro iter facientibus ...	„	Oratio ad ceream benedice[ndam] ...	36 r.
„ [pro gratias agentibus] ...	„		
Total ...	17		

(e) The seventy Anthems and Versicles may be classed thus :

	Folio.
1 Anthems or additional verse after Benedicite ...	9 v.
1 „ „ „ after Benedictus ...	10 r.
1 „ „ „ before Te Deum laudamus ...	10 r.
2 Versicles before Collects "Ad pacem celebrandam" ...	19 r.
17 „ „ „ for various occasions ...	20 v., 22 r.
10 Antiphonae super Cantemus Domino ...	31 v., 32.
10 „ „ Benedicite ...	
1 „ „ Laudate Dominum ...	
3 „ „ Domine refugium ...	
4 „ de martyribus ...	
1 „ cotidiana ...	32 v., 33 r.
7 „ "ad communicare" ...	
12 Versicles "ad uesterum et ad matutinam" ...	33 v.

70¹

§ 8. *Its Liturgical Designation.* With this description and analysis of the contents of the MS. before us we are in a position to discuss what its proper liturgical designation is. It would be an anachronism to compare it to either the Breviary or the Missal, neither of which volumes existed till long after the seventh century. It has little or nothing in common with the ancient Sacramentary. It might be called a Collectarium, as containing Collects; a Hymnarium, as containing Hymns; a Psalter, as containing verses of Psalms and Canticles, the latter being generally contained as well as Psalms in that volume; an Antiphonary, as containing antiphons "*super Canticis*"; a Gradual, as containing antiphons "*ad communicare*," a hymn "*ad accedentes*," and a Credo, and a Pater Noster (f. 19) which are possibly Eucharistic. On the other hand the "Gloria in Excelsis (f. 33 r.) is labelled "for evening and morning use," and was part of the Divine Office and not of the Mass in Ireland when this MS. was written.

But none of these names suit this Bangor MS. which belongs to a date before the distinctions of liturgical volumes had become well defined. Muratori called it the "Antiphonarium Benchorensis," "the Antiphonary of Bangor." That title suits it as little as any;

¹ These lists are exclusive of the interlinear and marginal additions in a smaller handwriting on foll. 15 v., 17 v.

but Muratori's authority ranks high. Ever since his day the MS. has been called by no other name, and therefore in the face of the inconveniences attending the change of a well-established name, and in the face of the difficulty of finding any liturgical name which would exactly describe the Bangor MS. it has been decided to let Muratori's misnomer stand, and not to attempt to disturb the title of the "Antiphonary of Bangor."

PALÆOGRAPHICAL DESCRIPTION OF THE MS.

It is thought that the following statements of facts as to the palæography of the MS. may be useful to some readers, who even with the aid of the complete facsimile would find it difficult to collect the details together; although the Editor is well aware that for the professed and experienced palæographer much of the following pages will be superfluous.

§ 9. *Size of the MS.* The Antiphonary of Bangor is a thin MS. volume consisting of 36 leaves or 72 pages. The pages are about 9 × 7 inches in size, except f. 29, which is only a narrow strip.

The collotypes fairly represent as a general rule the size of the page and the length of the lines in the original MS., but the reproduction of the size is not absolutely accurate, and in some cases the length of the (full length) line, as reproduced, slightly exceeds the original length in the proportion of about 150 to 146 millimetres.

§ 10. *Binding.* The binding consists of two leaves of old parchment, limp, and stitched together at the back, on which leaves are written fragments of anthems of the Roman rite, of the tenth and eleventh centuries. But although this much older material has been used for the cover, the paper lining the covers dates from the late sixteenth or early seventeenth century. This also seems to be the date of the two unoccupied paper flyleaves at the beginning, and of the one similar flyleaf at the end of the MS., all of which show vertical wire marks.

§ 11. *Gatherings.* The MS. is made up of three gatherings of unequal dimensions, with a few inserted single leaves (viz. ff. 7, 8, 9, 29.) These inserted leaves are of the same date as the rest of the MS., which seems to be complete. Fol. 1 r. with its large and well executed initial letter, and the short pious motto on the top margin, has every sign of having been the original first page of the MS. and the memorial poem of the Abbots of Bangor on f. 36 v. is its obvious and suitable conclusion.

The first gathering is a quinion consisting of ff. 1-6, 10-13. Three separate single leaves, ff. 7, 8, 9, in a different handwriting, are inserted between ff. 6 and f. 10. They are kept in position by a small folding over of their inner margin. Although they are misplaced, yet their misplacement seems to date from the original putting together of the MS. and it has been thought wisest in this facsimile edition to preserve them where they are instead of shifting them to their probably intended position close to ff. 26, 27, 28.

There is no pagination or other mark on this quinion or on the subsequent gatherings.

The second gathering is a quaternion containing ff. 14-21.

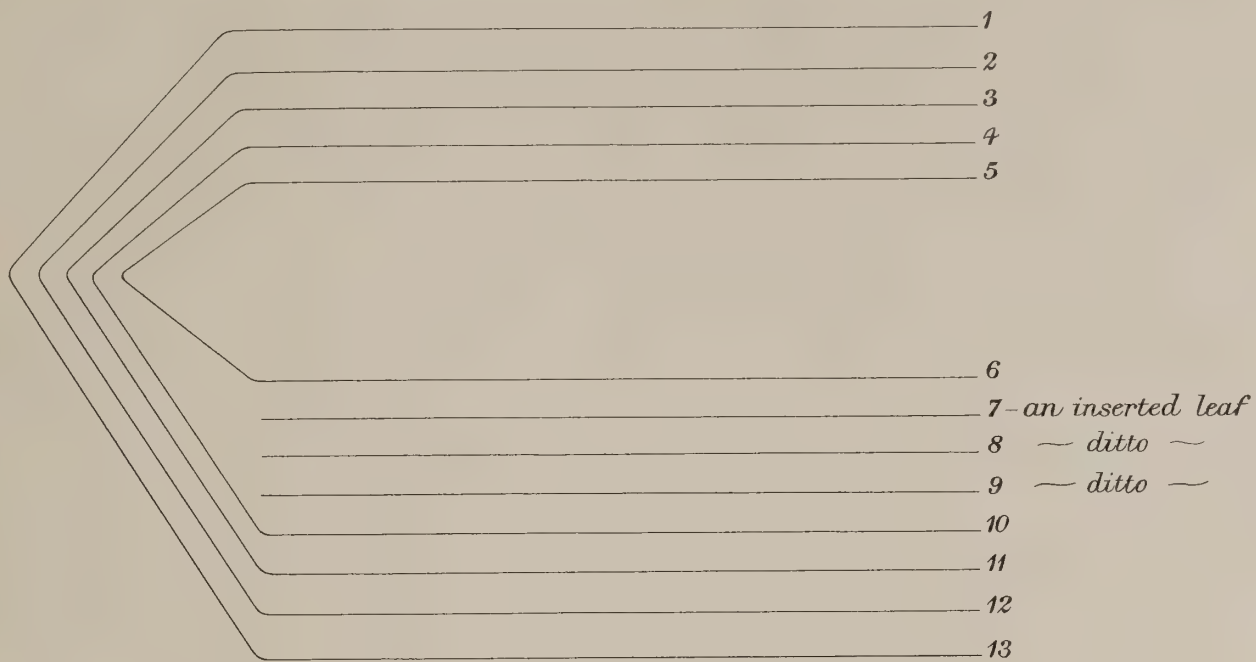
The third gathering is a gathering of 7 skins making up 14 leaves, ff. 22-36.

Fol. 29 is a narrow slip, originally inserted in its present position in the centre of this gathering.

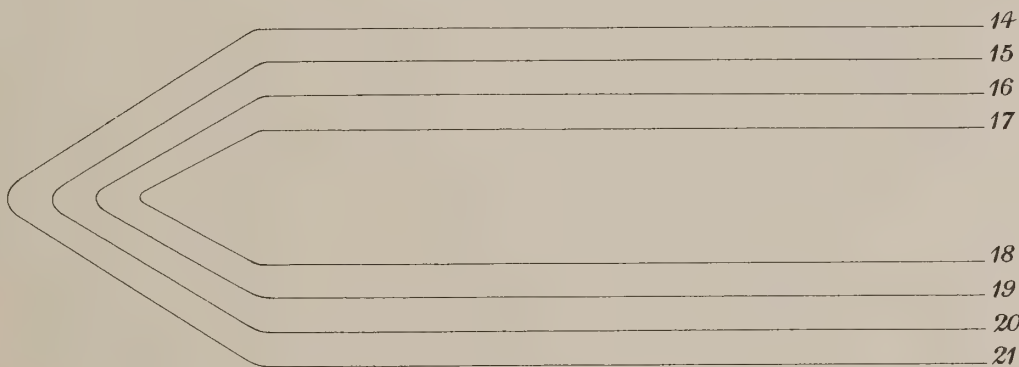
The accompanying plan exhibits the making up of the MS.

ARRANGEMENT OF GATHERINGS AND LEAVES.

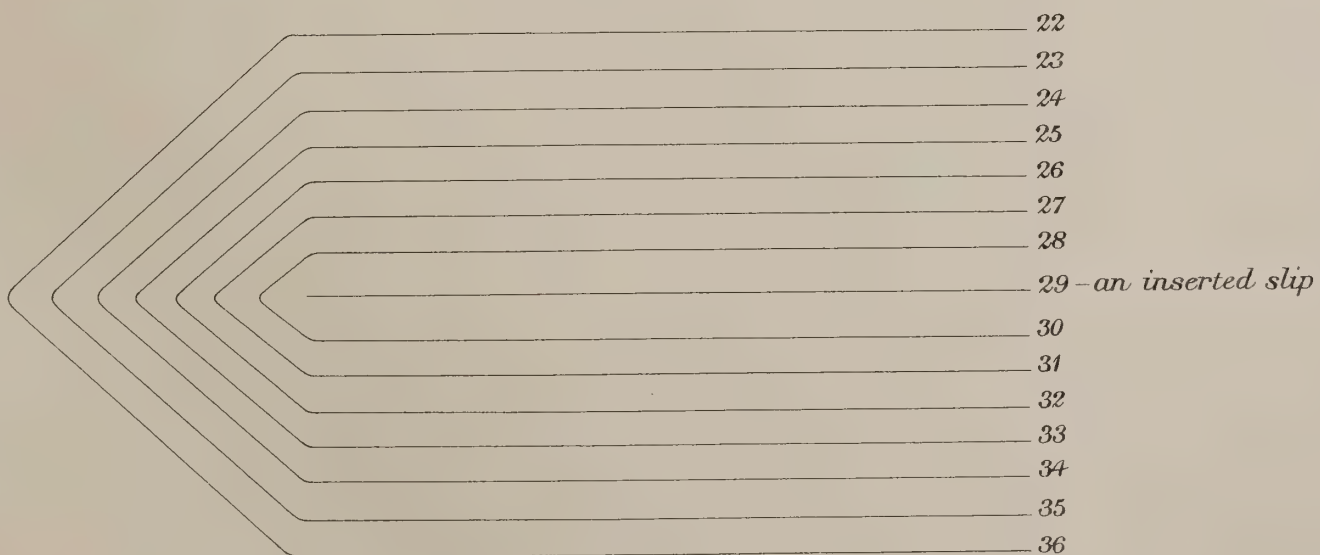
A Quinion.



A Quaternion.



A gathering of 7 sheets.



§ 12. *Ruling.* The vellum has been ruled with a hard point. Perpendicular bounding lines, sometimes single, sometimes double, are drawn across the whole page. From these boundary lines horizontal lines are drawn from equidistant prickings about five-sixteenths of an inch apart. The writing rests on these lines, where they can be traced, but on many leaves it is impossible to trace them. Perpendicular lines can be traced in the collotypes on ff. 1, 2, 3, 4, 5, 6, 12, 14, 16, 17, 18, 19, 21, 22, 32. Of these the lines on ff. 3, 4, 5, 6, 16, 17, 18, 19, are wholly or partly double, the rest are single. Traces of horizontal lines are visible on ff. 1, 2, 3, 4, 7, 8.

§ 13. *Arrangement of Text.* The text is for the most part arranged in double columns; but on ff. 1, 2, 3 *r.*, 7, 8, 9, 27, 28, 29, 34, 36 *r.* and in the last three lines of 17 *v.* the writing extends across the page. The number of lines in the different columns varies from 21 to 28 up to f. 25 *v.*; after that page it is sometimes much less, varying from 15 to 25. On those pages where the writing extends across the page the number of lines varies between 15 and 17.

§ 14. *Language.* The MS. is almost entirely in the Latin language. The exceptions consist of a few Irish words previously referred to (p. viii) and of a few transliterated Greek words, viz. proto (f. 5 *r.*) agie (f. 12 *r.*) agius, pantes, ta, erga (f. 15 *v.*) zoen (f. 36 *v.*)

Irish and other proper names are nearly always introduced in their Latinized form; (for exceptions see p. x.) There are no glosses.

§ 15. *Later and Miscellaneous Marks and Entries.* These are few in number. On the top margin of the first flyleaf there is the press mark of the present day "C No. 5 inferiore." The number 5 is written above a crossed-through 10, which was the former number of the press mark. Under this press mark there is the following entry, in the handwriting of Cardinal Angelo Mai, formerly Prefect of the Ambrosian Library (1813-19): "*Hymni sacri cum aliquot Psalmis pro Canticis.*" On the upper part of the verso of the second flyleaf there is the following older press mark Yf; crossed through. This indicated the shelf in which the MS. was kept in the earliest days of the Ambrosian Library in the beginning of the seventeenth century.

There is no trace of any earlier press mark connecting the MS. with the library at Bangor or Bobio.

On the verso of the strip which forms f. 29, and which is blank, as far as the text of the Antiphonary is concerned, there is a single line in different ink from the rest of the MS. It contains two letters of the alphabet, followed by seven or eight neumes. They are not in an Irish handwriting, and it is difficult to assign an exact date to them.

There is a small page inserted at the commencement of the volume between the cover and the first flyleaf on which an entry has been made containing an unimportant statement about certain Irish Saints, and signed W. S. O'Brien, Milan, Jan. 6, 1863. Beneath it Dr. Ceriani has written "Memoria relativa all' Inno dell' ultimo foglio v° lasciata dal Signor Will. Smith O'Brien."

§ 16. *Handwriting.* The handwriting throughout is early Irish half-uncial, with the frequent intermixture of minuscule letters, so much so as to suggest the designation of "Minuscule with a large admixture of the semi-uncial element"; but we believe the former to be on the whole the more correct description, because in the palæographical pedigree the half-uncial precedes the minuscule development, and a MS. which exhibits large elements of both types of writing is therefore, from a chronological point of view, more correctly described

as half-uncial with an admixture of minuscule than as minuscule with an admixture of half-uncial. Uncial letters are sometimes introduced, but more frequently into titles than into the main body of the text. Titles are also written in rather larger letters, more widely spaced, and in red. This gives a distinct appearance to them, and enables the eye to distinguish them at once from the rest of the text. See the "N" and the "S" in the title "*Canticum moysi*," on f. 1 r., and the "R" and first "N" in the title "*Super cantemus domino*," on f. 28 v. etc. It was impossible to reproduce exactly in modern type the appearance of these titles. We have ventured to distinguish them from the rest of the text by printing them in capitals, except in the following cases: The titles (or sub-titles) on ff. 18 v., 19 r., 20 v., 21, which are written in the ordinary minuscule, somewhat smaller than the general body of the text, have been printed in great primer type. The two lower rubrics on f. 34 r. are written in letters of almost the same size, and by the same hand, as the surrounding text.

Surplus words or syllables which a line will not contain are frequently added above or below the line, being separated off from the rest of the preceding or succeeding line by a thin stroke slanting upwards from left to right, a mark known in Irish as *ceann fa eite*.¹

The greater part of the MS. is written by two scribes whom we will designate as A. and B.; the parts not indicated by letters of the alphabet may be assigned to other scribes; though some of the changes may be merely the result of a change of pen, and may not involve a change of writer. It should be remembered that ff. 7, 8, 9, though inserted in the earlier part of the MS. really belong to the latter part of it. (See p. xx.)

A. Foll. 1-6; 10-24; 25 r.; 26 v. to second line of first column.

B. Foll. 7; 8; 9; 26 v. (beginning at second column, line 8); 27; 28; 29; 30 v. (from first column, seventh line); 31 r. (as far as first column, line 10).

But the latter part of the MS. from fol. 25 v. onwards, and more especially from fol. 30 r., has been executed by an extraordinary number of different scribes. No fewer than fifteen different people seem to have written down collects, anthems, hymns, etc. in no special sequence, and without any close connexion.

The following is an attempt, but only an attempt, to assign to them their respective parts.

Collects inserted in a small handwriting on 15 v. 17 v. These must have been written after the main body of the text, yet the writing is so similar to A. except in size, that they may have been written by A. himself

25 v. (from first column, line 4); 26 r. (to bottom of first column.)

26 r. (second column); 26 v. (to second column, line 6.)

30 r.; 30 v. (as far as first column, line 6.)

31 r. (from first column, line 13.)

31 v.

32; 33 r.

33 v.; 34 v. (These are possibly different hands.)

34 r.

35 r. (omitting lower collect on first column.)

35 r. (lower collect on first column.)

35 v. (first column as far as "confitemur.")

35 v. (from "tibi" in first column, line 7, to second column, line 4.)

35 v. (second column, line 6, to 36 r., line 10.)

36 r. Mutilated collect.

36 v.

¹ = "head under wing," see J. O'Donovan's *Grammar of the Irish Language*, Dublin, 1845, p. 434. Two such strokes are used in the Book of Armagh, and in Middle Irish MSS.

To all of which must be added the rubricator.

Corrections, when not *prima manu*, are quite or nearly quite contemporary. They seem to be sometimes due to one of the later hands making improvements, or supposed improvements, on the text of a predecessor.

All the handwritings, including corrections, may be regarded as practically of the same date.

§ 17. *Accents*. Accents are occasionally and irregularly employed throughout the MS. The accent is a thin stroke slanting upwards from left to right, sometimes thicker at the top than the bottom, sometimes *vice versâ*. It is always placed over a vowel. It is employed altogether 52 times :

24 times over the final "is" of substantives or adjectives, *e.g.* stellís, singulís, etc. These are all datives or ablatives plural. There is one exception, quamuis (f. 30 r.)

24 times over monosyllables, including á, cór, dún, és, ó, rés, sé, té.

4 times over polysyllables, including ámarissimo (f. 2 r.) débent (f. 28 r.) exémisti (f. 26 v.) óvilibus (f. 6 r.) These last four cases are possibly clerical errors. In the case of "óvilibus" the accent is probably intended for the "i" in the preceding "humeris." In the case of the other three words the scribe possibly thought that he was accenting the three monosyllables a, de, e. On the other hand the opening vowels of polysyllables are found occasionally accented in the Book of Kells, an Irish Biblical MS. of the seventh or eighth century, which yields such instances as ámicis, ávari, óportuit, ápostoli, ánphoram, etc.¹ The accent seems generally to be intended to mark a vowel which is long by nature though not by position.

§ 18. *Punctuation*. The system of punctuation employed is irregular and capricious. Sometimes whole pages (*e.g.* 9 r. 27 v.) are without a stop of any kind. One stop only, the middle point (·), equivalent in force to a comma, etc. is used (occasionally) in the middle of sentences. The following stops are used at the end of verses, paragraphs, and prayers :

· | , | .. | : | ., | .· | ., | :· | ··· | :·· |

Of these ten forms the first five and the last occur rarely.

§ 19. *Ornamentation*. The only ornamentation used in the execution of this MS. consists of the following items. In the greater part of it, capital letters at the commencement of Hymns, Canticles and Prayers, are surrounded or interspersed with clusters of three points. Ten such clusters are attached to a capital P on f. 19 v. But this form of decoration is omitted on ff. 1 r. 7 r. 8 v. 18 r. and on and after f. 23 v. with the exception of a limited revival on ff. 24 r. 31 v. 32. In one instance points are arranged within the spaces of a capital letter in perpendicular rows, f. 11 v. In two instances the large initials at the commencement of Hymns have these outlines bordered within and without with a closely placed beading of points. These hymns are in honour of St. Patrick, the patron Saint of Ireland (f. 13 v.) and St. Comgall, the founder of the Monastery of Bangor. (f. 15 v.)

On f. 10 v. second column, line 2, two groups of points have been placed above and below a line in "Te Deum Laudamus," just after the word "*domine*," and on f. 19 v. first column, line 15, a single group of three points has been placed above a line in the Creed after the word "filio."

¹ Abbott (T. K.) *Evangeliorum Versio Antehieronymiana*, Dublin, 1884, Pars prior, p. xxv.

These cases, which can hardly be cases of punctuation, must be considered as curious and capricious cases of ornamentation, or as having some significance the exact character of which is unknown to us. (But see § 3.)

Undulating interlacing lines are sometimes added by way of an ornamental flourish after a title or after a canticle. (ff. 8 *v.* 10 *r.* etc.)

§ 20. *Colour.* The titles or rubrics, with their ornamental appendages, and the dotted ornamentation of the capital letters, and the upper of the two horizontal marks of contraction in the few cases where two such lines are employed, are mostly in red, which is the only colour other than black introduced into this MS.

§ 21. *Crosses.* Crosses are made upon the margins in the following cases :

<i>Folio.</i>	<i>Shape.</i>	<i>Position.</i>
18 <i>v.</i>	+	Before the title, "item ad secunda."
22 <i>r.</i>	+	" " "ad nocturno."
24 <i>v.</i>	⦿	" " "super cantico."
25 <i>r.</i>	+	" " "item post cantico."
" <i>v.</i>	+	Before an omitted title ["post canticum "].
26 <i>v.</i>	+	Before the title, "post cantemus."
"	+	" " "super cantemus."
28 <i>v.</i>	+	" " "super cantemus domino."
31 <i>r.</i>	+	By the side of an "oratio de martyribus."
31 <i>v.</i>	+	" " antiphon, "in natale domini."
"	⦿	Before the title, "antefani super cantemus et benedicite."
32 <i>v.</i>	+	Before the antiphon, "cantemus domino gloriosae."
"	✠	Before the title, "super domine refugium in dominicorum die."
"	✠	" " "ad communicare."
33 <i>r.</i>	+	" " "ad uesterum et ad matutinam."

These crosses are roughly executed. Their form approximates to that of the Greek more frequently than to that of the Latin cross. In two cases they are decorated with points placed in the angles formed by the central intersection of their limbs. In two cases the horizontal cross-bar has ornamental terminations. It is difficult to discover any special meaning in these crosses. They seem to be occasionally and irregularly appended by way of ornament in the later pages of the MS. They generally indicate the commencement of a new paragraph.¹

§ 22. *Forms of Letters.* Capital letters are of very different sizes, varying from three inches to three-eighths of an inch in height. Where the uncial and semi-uncial types of capital letter differ, both forms are used with indifference and with about equal frequency.

Large elongated attenuated specimens of a capital A will be found on ff. 1 *r.* 13 *v.* the

¹ There are similar crosses to the above on the left margin of the first page of St. Matthew's Gospel in the MS. of Maelbrigte Mac Durnan, now at Lambeth (*Nat. MSS. of Ireland*, Part I. Plate xxx.) and before the colophon on the last page of the Gospels of Maelbrigte hua Mæluanaig. (Harl. MS. 1802, f. 156 *v.*) Small ornamental crosses after verses are frequent in the Psalter traditionally ascribed to St. Columba, but probably written in the latter part of the seventh century. See *Nat. MSS. of Ireland*, Part I. Plates iii.-iv.

latter with characteristic Irish ornamentation. A smaller but singular form of the same capital occurs on f. 11 *r.* and both the uncial and semi-uncial form of this capital on ff. 6 *r.* 6 *v.* etc.; but it would occupy many pages to go through the alphabet letter by letter, and the presence of the complete facsimile enables any reader interested in this point to pursue the subject for himself.

Large capitals are frequently followed by one or two or three or four smaller capitals. The size of them is so variable and irregular that it has not been found possible to reproduce them in the printed text with uniformity or exactness. As samples of the difficulty see the word "*Unigenito*" on f. 13 *v.* first column, line 5, or "*Elegit*" on f. 16 *r.* first column, line 1.¹

Ordinary letters are mixed semi-uncial and minuscule with the occasional introduction of uncial forms. It would be a lengthy task to describe the whole alphabet. We call attention to some points in connexion with the vowels.

"a," which assumes a variety of shapes, has its second stroke sometimes extended with a considerable flourish, dipping below the line, when it is the last letter of a line, (ff. 9 *v.* 15 *v.*) and sometimes raised far above the line, whether at the end of a line or not. (f. 36 *v.*)

"e" is frequently raised above the line, especially before l, m, n, r, long s, and t. The e with a cedilla (e caudatus) only appears twice in the lower collect on first column on f. 35 *r.*

"i" is sometimes raised above the line, especially before m and n, and sometimes drops below the line, especially after l, t, s. After l its lower extremity sometimes bends to the left, so as to make it resemble a j, so also after t on f. 31 *r.* first column, line 17. Thrice i is written above the line, *nomins* (f. 21 *v.*), *deniis* (f. 24 *v.*), *oretur* (f. 35 *r.*).

"o" is sometimes a very diminutive letter as in *osculo* (f. 4 *r.* first column, line 8) *omnipotentem* (f. 19 *r.* second column, line 10) and especially in the diphthong œ. (*proelientium*, f. 12 *v.* second column, line 13; *anticoepent*, f. 20 *r.* second column, line 8, etc.)

It is once written below the line. (f. 23 *v.* first column, line 22.)

"u," in its cursive form, is frequently written above the line, its right limb being often extended upwards to a very considerable height. The capital U is only once written above the line. (f. 4 *v.* second column, line 17.)

Combined Letters. The capital D and S in the abbreviation for DEUS are sometimes artistically combined. (ff. 21 *v.*, 22 *v.*)

In the case of the diphthongs "æ" and "œ," the a and the e are most frequently written separately, but are sometimes combined; the o and the e are always written separately.

Of the smaller letters, "e and t," "g and n," "n and t," are frequently combined, the latter only when assuming the uncial shape and at the end of a line.

"e" and "i" are sometimes written so close to a preceding or succeeding consonant (especially c, n, r, t,) as to present the appearance of, but not actually to amount to, a combination. "t" is generally linked on to the preceding or succeeding letter, or to both the preceding and succeeding letters.

§ 23. *Abbreviations and Contractions.* The following signs or marks of abbreviation or contraction are used occasionally:

¹ This peculiarity, due to a real and natural artistic sense, is only found in Irish MSS. or MSS. written under Irish influence. The abruptness of the transition in size from the initial letter to the succeeding letters struck the Irish mind, and this means was devised to avoid it.

- for ue final.
- : for ue final; once for ue in the middle of a word sequentur, once for final ae in quae (f. 35 v. second column, line 17).
- : for us final.
- ~ for m final; more occasionally for m in the middle of a word.
- 7 = the ordinary mark of abbreviation or contraction.

- ≈ = ditto when placed over *christus*, *deus*, *dominus*, *ihesus*, *spiritus*, *sanctus*, only on ff. 19, 21, 32 r. 35 v.
- lc for autem.
- p for pro *passim*.
- p for per, twice in titles ff. 31 r., 35 v.; once only in the main text, f. 24 v. second column, line 22.
- R̃ for rum only in titles, ff. 12 v., 13 v., 23 r.

The following contractions only are used in the main text :

- ds = deus.
- dñs = dominus.
- fr = frater.
- ihs = ihesus.
- isrl = israhel.
- nr = noster.

- om̃ps = omnipotens.
- s̃cs or s̃ = sanctus, also in its compounds sanctificare, sanctitas, sanctimonium, sanctuarium.
- s̃ps = spiritus.
- x̃ps = christus.

The following abbreviations are found in addition, but only in titles, refrains, and concluding formulæ of collects :

- āb = abbas.
- āl } = alleluia.
- alle }
- aū } = audite.
- aūd }
- aūdi }
- b = bene, benedicite, benedictio.
- beñed. = benedictio.
- cōl } = collectio.
- collec }
- glō = gloriose.
- inc̃p = incipit.
- iĩ = item.
- laū = laudate.
- mãtu = matutinam.

- matūtin = matutinam.
- m̃ise } = miserere.
- mis̃erre }
- prõcla } = proclamant.
- proclãma }
- pūer = puerorum.
- r̃ } = regnas.
- r̃g }
- r̃eg }
- r̃espi = respice.
- s̃æ } = sæcula or sæculorum.
- s̃æcū }
- ues̃per = uespertinam.
- ym̃ = ymnium.

§ 24. *Orthography.* The following is a list of the chief orthographical peculiarities or irregularities which occur in the MS.

- æ for a : iracundiæ, græui.
- æ for e : præces, æcclesia (frequent)
- au for a : protoplaustus.
- b for p : adobtionem.
- b for u : liberabit (perfect.)
- c doubled : occuli.
- c for gg : acerribus.
- c for qu : quiscilia [so cum, cotidie, etc., for quum, etc.]
- cg for g : conpungamur.
- ch for h : euichens.
- ci for ti : dicionibus.
- d for t : adque, condida, kapud.
- e for æ : eui, equore, etc. (frequent)

- e for i : defores, meretis, etc. (frequent)
- f doubled : refferemus.
- f for ph : faro, profetis (frequent)
- g for c : migrologi.
- h prefixed : hab, habierunt.
- h inserted : israhel, israhelite, choronom.
- h omitted : ora, ymnium, etc. (frequent)
- h for ch : hirubin.
- i doubled : deniis, diictum, filii (voc.) hii, hiis.
- i omitted : pissimus, spatissimus (frequent)
- i for e : di, tris (frequent)
- i for u : quessimus.
- i for y : imno, mirra (frequent)

k for c : kalcauit, kapud, karitatis, kastitatis, kastus.
 l doubled : candellabrum, tollerare.
 l omitted : mile.
 m doubled : lamminas.
 m for n before f : inferni infirmis.
 n doubled : annanias, channan, haecenne.
 o for e : obtondit.
 o for u : commune, troso (frequent)
 oe for i : antecoept.
 p added : polump.
 p inserted between m and n : cumpna, contempnens,
 sollempnitatis, sollempniter.

p omitted : salmos.
 qu for c : quoeredes.
 rr for r : acerribus (= aggeribus)
 s doubled : possita, uassis (frequent)
 s omitted : misa, iusit (frequent)
 u doubled : trium.
 u omitted : diluio, loqutus, pluia.
 u for f : uide.
 u for o : exortu, sumno (frequent)
 y for e : gylauerunt, pylago, syraphin.
 y for i : hylaris, laqueys, pylato, ymber, ymparadiso.
 z for di : zabulus, zaboli.¹

Some of the above irregular spellings may be due to clerical errors ; most of them are often met with in Irish MSS. though not exclusively so.

Prepositions in composition do not usually undergo assimilation or modification. Hence such forms as :

Adnuntiat, adprehendo, adprobat, adque, adsumet, conlaudo, conplebo, conpraehendo, conpungamur ; also in one instance con furore.

Inlecebram, inluminat, inluminator, inlustris, immaculatus, inmensæ, inmittam, immobilis, immortalitatem, inpletur, inritauerunt, adinplet.

On the other hand sometimes when a preposition is so closely attached as to be or to become part of the following word, an alteration of its last letter takes place. Hence such a form as ymparadiso.

§ 25. *Errors of the Scribes.* Clerical errors exhibit themselves mainly in the following forms : (a) the presence of a mark of contraction when not needed (*collectis*, on f. 21 v.) ; (b) the use of wrong genders (*devicta hoste*, f. 24 r. *dominicum initium*, on f. 25 v.) ; (c) the omission of a letter (*ergum* for *tergum* after *post* on f. 5 r.) ; (d) the addition or insertion of a letter (*meorum* for *eorum* after *peccatorum* on f. 6 v. *redddes* on f. 1 r.) ; (e) the omission of a syllable (*Benedite* for *Benedicite* on f. 25 r.) ; *codianis* for *cotidianis* on f. 32 v. etc. ; (f) the addition of a syllable (*fratrorum* on f. 20 r.) ; (g) the omission of a title (as on ff. 20 v. 21) ; (h) the omission of a verse of a hymn (f. 4 r.) ; (i) the disguise, through misspelling, of words (*moli* = *olim*, on f. 5 r. ; *domuens* = *domans* on f. 17 r. ; *collectis* = *collectio* on f. 21 v. ; *et esto* for *adesto* f. 32 v. etc.)

§ 26. *Corrections.* Sometimes the original scribe has discovered his own mistake, sometimes one of the writers engaged in the latter part of the MS. has discovered the mistake of a predecessor, and has corrected it either by erasure, or more frequently by the use of one or two slanting lines, or one, two, or three points, or by the combined use of slanting strokes and points, which direct the eye to some blank space between the lines, or on the margin, where the proper letter has been substituted, or the missing letter, or syllable, or word, or words have

¹ Zabulus is the form usually found in the Book of Durrow (sixth or seventh century) and the Book of Kells (seventh or eighth century.) Abbott (T. K.) *Evangeliorum Versio Antehieronymiana*, Dublin, 1884. Pars prior, pp. xxi, xxiv. It occurs in the *Epistola S. Patricii ad Coroticum* ; Haddan and Stubbs, *Councils*, etc. vol. ii. part ii, p. 315. But a reference to Du Cange's Glossary will supply many more instances of its use by non-Irish writers. For Zabulus, Gen. Zaboli, see W. Stokes' Edition of *Tripartite Life of St. Patrick*, p. 376, lines 6 and 8 ; and the Glossary, p. 666, col. 2. *Stabulus* also occurs ; *Ibid.* p. 388, last line.

been added. The exact nature of each correction is called attention to in a footnote. All the corrections are either *prima manu*; or contemporary, or nearly contemporary with the text itself.

Insufficient space, and sometimes no space, has been left for the rubricator, who has been compelled to squeeze in his titles, or parts of them wherever he could find room, between the columns, on the margin, or between the lines.

§ 27. *Conclusion.* The result is a MS. of purely Irish execution, not resembling any Bobio handwriting, so far as that is known through the Palæographical Society's Plates of other MSS. once at Bobio and now at Milan (see Nos. 54, 92, 112, 121, 137, 138) and yet not identical with, nor very closely resembling, the handwriting of any of the MSS. reproduced in the volumes of facsimiles of the National MSS. of Ireland, nor the handwriting of other Irish MSS. unrepresented in those volumes. (*e.g.*, the Stowe Missal; MS. Bodl. 426; Hatton MS. 93, etc.)

There is, however, one MS. which whether written in Scotland or Ireland, is certainly of Irish execution, and which is definitely assigned to the earlier part of the eighth century, before 713, that is to say, it was written about twenty-five years after the Antiphonary of Bangor. This is Codex A of Adamnan's *Life of St. Columba*. This MS. was taken to the Continent, probably in the ninth century, and reposed at Reichenau till near the end of the eighteenth century, when it was removed to Schaffhausen, its present home. There is not only a general similarity in the handwriting of these two MSS. but there are several features of similarity as to particular points, *e.g.* in the shape of the capital letters; in the gradual tapering down in size of the opening letters of a line after a capital letter; in the use of a double mark of contraction, the upper mark being red, etc.¹

Palæographically the Bangor MS. has an exceptional value, as being the earliest Irish MS. to which an almost exact date, a date within the narrow limit of eleven years, can be assigned with certainty.

Attention has been confined in this Introduction to the history and palæography of the Antiphonary of Bangor, and a catalogue has been given of its contents.

As a Service Book it presents many features of interest, as well as many points of difficulty both as to its structure and as to its contents, which are reserved for consideration until the time when it may be possible, in a second volume, to lay an edited and annotated text before the members of the Henry Bradshaw Society.

To the writer of this Introduction it has been both a privilege and an honour to have had his services accepted as the Editor of this priceless monument of ecclesiastical antiquity. It is one of the oldest Service Books of Western or indeed of universal Christendom. Neither England nor Scotland possesses any liturgical MS. nearly as old as this relic of the ancient Celtic Church of Ireland.

Thanks are due, above all, to the Rev. Dr. Antonio Ceriani, without whose courtesy and assistance this facsimile could never have been published. It is impossible to exaggerate the indebtedness not only of the Editor, but also of the whole Henry Bradshaw Society to the learned Prefect of the Ambrosian Library at Milan. Thanks are due secondly, to

¹ This MS. has been fully described by Dr. William Reeves in his edition of Adamnan's *Life of St. Columba*. Dublin, 1857, pp. xiii-xxiv. Plates 1 and 2.

Mr. Falconer Madan, of the Bodleian Library, who has most kindly looked through the proof sheets before they went finally to press, and the value of whose help is best known to those who have been fortunate enough to secure it ; also to our Vice-President, Mr. Whitley Stokes, who read the proof of this Introduction ; and, among other members of our Council, to Dr. Wickham Legg, to the Rev. W. C. Bishop, jun., and to the Rev. E. S. Dewick, who have kindly contributed valuable information and suggestions throughout the progress of the work.

F. E. WARREN.

BARDWELL, BURY ST. EDMUND'S,

June 17th, 1893.

ANTIPHONARY OF BANGOR.

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[26]	Item alia ad matutina[m]	18 v.	[56]	[Pro poenitentibus]... ..	22 r.
[27]	Item ad secunda[m]	18 v.	[57]	Ad nocturno	22 r.
[28]	Ad horam tertiam	18 v.	[58]	Ad matutina[m]	22 r.
[29]	Ad horam sextam	18 v.	[59]	Ad ma[tutinam]	22 r.
[30]	Ad horam nonam	18 v.	[60]	Ad matutina[m]	22 r.
			[61]	Ad (= De) martyribus	22 v.

No.	Title.	Folio.
[62]	Collectio post cantico	22 v.
[63]	Collectio post benedictionem [trium] puerorum... ..	23 r.
[64]	Collectio post tres psalmos	23 r.
[65]	Collectio post euangelium	23 r.
[66]	Super hymnum	23 v.
[67]	De martyribus	23 v.
[68]	Super cantemus domino gloriose	23 v.
[69]	Super benedictionem trium puerorum	24 r.
[70]	Super laudate dominum de caelis... ..	24 r.
[71]	Super cantico	24 v.
[72]	Post benedictionem trium puerorum	24 v.
[73]	Post laudate dominum de caelis	24 v.
[74]	Post euangelium	25 r.
[75]	Post hymnum	25 r.
[76]	Item post cantico	25 r.
[77]	Item post benedi[ci]te	25 r.
[78]	Post laudate dominum de caelis	25 v.
[79]	Post euangelium	25 v.
[80]	Post ymnum	25 v.
[81]	[Post cantemus]	25 v.
[82]	Post ymnum trium puerorum	25 v.
[83]	Post laudate dominum de caelis	25 v.
[84]	Post euangelium	26 r.
[85]	Item post euangelium	26 r.
[86]	Post ymnum	26 r.
[87]	De martyribus	26 r.
[88]	Post cantemus	26 v.
[89]	Post benedicite	26 v.
[90]	Post laudate dominum de caelis	26 v.
[91]	Super cantemus	26 v.
[92]	Super benedictionem trium puerorum	27 r.
[93]	Post laudat[e] dominum de caelis... ..	28 r.
[94]	Super cantemus domino	28 v.
[95]	Versiculi familiae Benchuir	30 r.
[96]	Collectio super hominem qui habet diabulum	30 v.
[97]	Oratio de martyribus	31 r.
[98]	Incipit antefano in natale domini super do- mine refugium. ad secunda[m]... ..	31 r.

No.	Title.	Folio.
[99]	Incipiunt antefani super cantemus et bene- dicite	31 v.
[100]	Super laudate dominum de caelis	32 r.
[After one anthem under this title, there follow twelve untitled anthems, six of which are "super cantate domino," and six "super benedicite"]		
[101]	De martyribus	32 v.
[102]	Item alia de martyribus	32 v.
[103]	De martyribus	32 v.
[104]	De martyribus	32 v.
[105]	Super domine refugium in dominicorum die	32 v.
[106]	Item alia	32 v.
[107]	Item alia	32 v.
[108]	Alia co[ti]diana	32 v.
[109]	Ad communicare	32 v.
[110]	Item alia	33 r.
[111]	Item alia	33 r.
[112]	Alia	33 r.
[113]	Item alia	33 r.
[114]	Item alia	33 r.
[115]	Item alia	33 r.
[116]	Ad uesterum et ad matutinam	33 r.
[Gloria in Excelsis, followed by twelve anthems, several of which are generally found in the con- clusion of Te Deum laudamus]		
[117]	Ad horas diei oratio communis	34 r.
[118]	Oratio pro abbate nostro	34 r.
[119]	Common oroit dún	34 r.
[120]	Ad matutina[m]	34 v.
[121]	Ad horam nonam	34 v.
[122]	Ad secunda[m]	35 r.
[123]	Post laudate pueri dominum in domini- corum die	35 r.
[124]	De martyribus	35 r.
[125]	Item alia post laudate	35 v.
[126]	Item alia super laudate	35 v.
[127]	Ad ceream benedice[ndam]	36 r.
[128]	[Fragment of a "post laudate"]... ..	36 r.
[129]	[In] memoriam abbatum nostrorum	36 v.

THE ANTIPHONARY OF BANGOR.

Audite cœli quæ loquor. Audiat
 terra uerba conuincit. Conuersetur
 in pulchra doctrina mea. Pluat
 noster eloquium meum quasi imber
 herbarum quasi stillae super terram.
 Quia nomen domini inuocabo deus
 pietatis domini non est in perditione
 eius iudicia. Audi.
 O infidelis & absque ulcimine
 hec tibi peccauerunt ei
 diuini. Audi. Venerat
 haec erige nos. Deperit
 insipientem numquid
 qui possedit & per
 Memento dierum
 tuo singulari

in nomine dei summi

CANTICUM MOYSI.

Audite caeli quae loquor audiat
terra uerba oris mei. concreseat
in pluia doctrina mea fluat
ros eloquium meum quasi imber
herbam et quasi stillae super gr
quia nomen *domini* inuocabo d
ficentiam deo *nostro* dei perfecta
eius iudicia.:, audite.:
Deus fidelis et absque ulla iniq
rectus peccauerunt ei
dibus., audite.:, Generati
haec enne red d des d
insipiens numquid
qui possedit et fec
Memento dier
tio * is singula *
ti * tibi
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *

Et a quibusdam ad uolandum pullos suos
 super eos uolantibus expandit alas suas & ad
 ipsum eum ad exponendum in humeris suis
 solus dux eorum fuit & non erat cum eodem
 Constituit eum super excelsum tennam
 den & fructus agnorum & pinguetudinem
 oleum de saxo durissimum & audi
 mento & lac de ouibus cum adipe
 etum filiorum baran & hincos
 & sanguinem uuae bibent
 audi

etur & ne caligant in
 dilectus & necessitas

unt eum indur al

uy concitue

nunt

had

Sicut aquila prouocans ad uolandum pullos suos
 super eos ualitans¹ expandit alas suas et ad
 * mpsit eum adque portauit in humeris suis.:; audite
 * solus dux eius fuit et non erat cum eo deus
 * constituit eum super excelsam terram
 * * deret fructus agrorum et suggeret
 * * * a oleum de saxo durissimo., audite
 * * * rmento et lac de ouibus cum adipe
 * * * tum filiorum bassan et hircos
 * * * et sanguinem uuae biberet
 * * * audite
 * * * * tus et recalcitrauit in
 * * * * diletatus² et recessit
 * * * * unt eum in diis ali
 * * * * us concitaue³
 * * * * runt demo
 * * * * bant * ui
 * * * * * * * *
 * * * * * * * *
 * * * * * * * *
 * * * * * * * *
 * * * * * * * *
 * * * * * * * *
 * * * * * * * *

¹ An 'o' has been written subsequently over the second letter of 'ualitans.'

² An 'a' has been written subsequently over the fourth letter of 'diletatus.'

³ On the right margin a later correcting hand has written the accidentally omitted words 'et in iracu[n]dia[m].'

meam ab eis & considerabo nouissima eorum
 Generationis enim per uersa est & infidelis filii
 ipsi me pro uo cauenerunt In uanitatibus suis
 & ego pro uo cabo eos in eo quia non est populus
 & ingente stultia Inmittabo illos. audite
 Ignis succensus est in funone meo & ardebit
 usque ad inferni nouissima deuorabit terram
 cum thumine suo & montium funda
 menta cum bunt. au. Congregabo
 super eos mala & sagittas meas conplebo
 in eis Consummentur fame & deuorabunt
 eos aues amursu amantissimo denter bestia
 anum Inmittam in eos confusione trahen
 tum super terram ad quod serpendum
 Romis uastabit eos gladius & intus
 iuuenem simulacrum in em lac
 homine sene. aud. Dixi

audite

[illegible]

p uidentur quomodo persequatur unus
 i mile & duo facient decim milia... audi
 Non ne ideo quia dñs suus uendit eos & dñs con
 clusit illos non enim est dñs noster ut dñs eoru
 & inimici nostri sunt insensati... audi
 Oleum sodomorum uinea eorum & p p
 eorum extomona uua eorum uua pelus &
 butus amantissima fel dñs eorum uinum
 eorum & uenenum aspidum insanabile...
 Non ne haec condita sunt apud me & signata
 inter auris meis mea est ultio ego ne tribuam
 in tempore ut labatur per eorum... audi
 Iuxta est dies perditionis & ad esse perstant
 in pona iudicabit dñs populum suum & sen
 tur miserebitur... audi... Uidebit quod
 it manus & clausi quoq. de pecunia
 empti sunt & dic & ubi nam sunt
 audi

*provident quomodo persequatur unus
mile¹ et duo fugent decim milia.., audite*

Nonne ideo quia *deus* suus uendit eos et *dominus* con-
clusit illos non enim est *deus* noster ut *deus* eorum
et inimici nostri sunt insensati.., audite

De uinea sodomorum uinea eorum et *propago*
eorum ex gomorra uua eorum uua fellis et
butrus amarissima fel draconum uinum
eorum et uenenum aspedum insanabile..,²

Nonne haec condita sunt apud me et signata
in tauris meis mea est ultio ego retribuam
in tempore ut labatur pes eorum.., audite

Iuxta est dies perditionis et adesse festinant
*empora iudicabit *dominus* populum suum et ser³

* is miserebitur.., audite.., Uidebit quod

* * sit manus et clausi quoque defecerunt

* * sumpti sunt et dicet ubinam sunt

* * * * * audite

* * * * *

* * * * *

* * * * *

* * * * *

* * * * *

* * * * *

¹ A second 'l' has been written on the left margin.

² The presence of this stop and the following capital letter, prove that an 'audite' has been accidentally omitted here.

³ The word 'in' accidentally omitted before 'seruis' has been written *prima manu* on the right margin after and above the line.

percutiam & ego sanabo & non est quide
 manum ea possit enuere... audi
 Leuabo ad caelum manum meam & dicam
 uiuo ego in aeternum & si acueno ut fulgor
 gladium meum & arripuerit iudicium ma
 nus mea reddam ultionem hostib. meis &
 his qui oderunt me retribuam... audi
 Hebuiabo sagittas meas sanguine & gla
 dius meus deuorabit carnes decurione
 occisorum & decapituitate pudati inimi
 corum captas... audi... Laudate ceter popu
 lum eius quia sanguinem seruorum ul cir
 cetur & uindictam retribuam in hostes eoru
 & proptius erit terrae populi sui in saecul
 omniu dei hilari. saeculorum... audi
 de xpo...

Innum dicat turba fr
 Innum cantus per son
 xpo nec continen
 laudat

Audi

percutiam et ego sanabo et non est qui de
 manu mea possit eruere . . , *audite*
 Leuabo ad caelum manum meam et dicam
 uiuo ego in aeternum et si acuero ut fulgor
 gladium meum et arripuerit iudicium ma
 nus mea reddam ultionem hostib~~us~~ meis. et
 hiis qui oderunt me retribuam . . , *audite*
 INebriabo sagittas meas sanguine et gla
 dius meus deuorabit carnes de cruore
 occissorum et de captiuitate nudati inimi
 corum capitis.., *audite*·: Laudate gentes popu
 lum eius quia sanguinem seruorum ulcis
 cetur et uindictam retribuet in hostes eorum
 et *propitius* erit terrae populi sui in saecula
 YMNUM SANCTI HILARI saeculorum·:; *audite*

DE CHRISTO

Y	mnum dicat turba fr	*	*
	ymnum cantus person	*	*
	<i>christo</i> regi concinnent ¹	*	*
	laud	*	*
Tu dei d	*	*	*
*	*	*	*
*	*	*	*
*	*	*	*

¹ An 'a' has been subsequently written over the 'e' in this word, and a dot placed beneath it.

Dextera patris montis & agnis. Cum iubeat paruos necari
 Angularis tula piri. Tunc bapeet martinum
 Sponsus idem uel colubus. Pater in pany occulendus
 Flamma pastor janua. Nil plura in quo pluit
 Propetis inueniis. Quinepentur post hodie
 nostro natus saeculo. Nutriendus nazareth
 Ante saecula fuisti. Multa parui multa adutu
 Factor pni in saecula. Signa fecit caelitus.
 Factor caelitus & factor. Quae latet & quae leguntur
 Congregator tumanis. Contra multas testibus
 Omnium creator. Predicans celestem regnu
 Quae pater nati iubeat. Dicta facta ad pbat
 Uirginis neceptur membris. Debiles fecit uterque
 Tabernaculi nuntio. Caecos luce inluminat
 Desertum plebs. Uenit per te leporem
 nemur credere. Mortuos resuscitat
 uisam. Unum quod deenat idem
 am. Motari acquam iubeat
 nuptiarum nectit
 populo
 e bino

Dextra patris mons et agnus
angularis tu lapis
sponsus idem uel columba
flamma pastor ianua :.

IN profetis inueniris
nostro natus saeculo
ante saecula tu fuisti
factor primi saeculi

Factor caeli terræ factor.
congregator tu maris
omniumque tu creator
quae pater nasci iubet

UIRginis receptus membris.
gabrielis nuntio

* escit alius prole sancta

* * emur credere

* * * uisam.

* * * am

* * * ti

* * * *

* * * *

* * * *

* * * *

* * * *

Tum iubet paruos necari
turbam fecit martirum
fertur infans occulendus
nili flumen quo fluit

Qui refertur post herodem
nutriendus nazareth
multa paruus multa adultus
signa fecit caelitus :.

Quæ latent et quæ leguntur
coram multis testibus
prædicans cæleste regnum
dicta factis adprobat

Debiles fecit uigere
cæcos luce inluminat / bum
uerbis purgat lepræ mor
mortuos resuscitat.

UINum quod deerat idris
motari aquam iubet
nuptis mero retentis

* * o populo

* * * e bino

* * * lia

* * * *

* * * *

					dunt
Turba ex omni discumbente		Uela templi scisa pen			
iugem laudem pertulit		nox obscurat saeculum			
duodecim uiros probauit		excitantur de sepulchris			
per quos uita discitur		dudum clausa corpora			
Ex quibus unus inuenitur		Adfuit ioseph beatus			
christi iuda ¹ traditur		corpus mirra perlitum			
instruntur ² misi ab anna		linteo rudi ligatum			
proditoris osculo		cum dolore condidit			
Innocens captus tenetur		Milites seruare corpus			
nec repugnans ducitur		anna princeps praecipit			
sistitur falsis grasatur		ut uideret si probaret			
offerentes pontio ³		christus quod sponderat			
Dicerent christum negandum		Angelum dei trementes			
turbis sanctus traditur		ueste amictum candida			
impiis uerbis grasatur		quo candore claritatis			
sputa flagra sustinet		uellus uicit siricum ..			
Scandere crucem iubetur		Demouit saxum sepulchro			
innocens pro noxis ⁴		surgens christus intiger			
morte carnis quam gerebat		haec uidit iudea mendax			
mortem uicit omnium		haec negat cum uideret			
Tum deum clamore magno	F	* rimum monent *			
* em pendens inuocat		* * * *			
* * membra christi		* * * *			
* * * a		* * * *			

¹ After and above the 'a' in 'iuda' the letter 's' has been added.

² The letter 'e' has been written afterwards over the 'un' in 'instruntur.'

³ The mark between two points, like an A with the cross stroke lengthened at both ends, prefixed to this line on the margin of the MS., has not been found elsewhere, but it calls attention to the accidental omission of a verse.

⁴ After 'noxis,' 'morte' is erased.

secundum montem paterna
 sacrificium dextera
 tertia die nedis se
 nuntiat apostolis
 Mor uidetur abeatis
 quos probauit pnatibus
 quod nedis se ambrosius
 intrat ianuis clausis
 Dico cens precepta legis
 dat diuinum spiritum
 spiritum dixerunt perfectum
 trinitatis uinculum
 Pater ipse totum per hunc be
 baptizant credulos
 nomen patris inuocant
 confitentes filium
 misericordie ne uelat
 tinctos sancto spiritu
 fonte tinctos inuouatos
 filios factos dei
 Anteluce tunc
 concin

Tallicanter talliclausur
 proximum sententiam diem
 nos canentes & pnaecan
 quae futurae credimus
 Maiestatem quoniam inmensam
 concinamus unitatem
 anteluce nuntiemus
 christum negem saeculo
 Anteluce nuntiemus
 christum negem saeculo
 qui in illud nect & credunt
 regnatum cum eo
 Gloria patri in gloria
 gloria unitati
 simul cum sancto spiritu
 in saecula saeculorum
 Amen Amen apostolorum
 Praecamus patrem
 neque omnipotentem
 & ihesum christum ut
 semper quoque spiritum
 Omnia in unum
 perfectum
 trinum

Seque a mortuis paterna
 suscitatum dextera
 tertia die redisse
 nuntiat apostolis
 Mox uidetur a beatis
 quos probauit fratribus
 quod redisset ambigentes
 intrat ianuis clausis
 Dat docens praecepta legis.
 dat diuinum spiritum
 spiritum dei perfectum
 trinitatis uinculum
 Praecipit totum per orbem
 baptizari credulos
 nomen patris inuocantes
 confitentes filium
 Mistica fide reuelat
 tinctos sancto spiritu
 fonte tinctos innouatos
 filios factos dei

ANte lucem turba *
 concin * * *
 * * *
 * * *
 * * *

Galli cantus galli plausus
 proximum sentet diem
 nos canentes et praecantes
 quae futura credimus
 Maiestatemque inmensam
 concinnemus uniter
 ante lucem nuntiemus
 christum regem saeculo :. —

Ante lucem nuntiemus
 christum regem saeculo
 qui in illum rectae credunt
 regnaturi cum eo . . ,

Gloria patri ingenito
 gloria unigenito
 simul cum sancto spiritu
 in sempiterna saecula:—

YMNUM APOSTOLORUM

Praecamur patrem
 regem omnipotentem
 et ihesum christum UT ALII
 sanctum quoque spiritum:.. alleluia

Deum in una DICUNT

perfectum s * *
 trinum * * *
 * * *

Uniuerso. ^{sum}
 Fontes iubar luminu
 aetheneorum
 & orbilo centium
 hic enim dies
 aet. ut primo ^{gignitur}
 caeli ab ance
 mundi. ^{molimur}
 sic uenbum cano
 factum a principio
 lumen aeternum
 missum patre saeculo
 Neq. p. noto
 uineradimbris cauo
 tum in p. nouiso
 noctem pepulit mundo
 Ita ueter no
 iste hoste subacto
 polump. n. d. o. s. o.
 soluit montis sum. calo
 Tenebrae super
 ante erant abisum
 nam radi an &
 curdier diu. um

Hoc quam p. mod. in &
 uen a lux montalia
 contextit alta
 conda ignorantia
 Eodem die
 nubnu ut aiunt mare
 postentum liquit
 liberatur israhel
 Per hoc docemur
 mundi acta spennene
 & in deserto
 uirtutum consistere
 summo s. o. seuo
 cin. canunt aemulo
 centatim d. o.
 lauder duc. igneo
 sic ep. ene p. q.
 nequam iubemur p. netis
 laudare d. m.
 explosi in milis
 & sicut ille
 lucis fit initium
 ita & s. o.
 salu. ex. ind. i.

Uniuersorum
fontis iubar luminum
aethereorum
et orbi locentium

Hic enim dies
uelut primogenitus
caeli ab arce
mundi moli micuit

Sic uerbum caro
factum a principio
lumen aeternum
misum patre saeculo

Illeque proto
uires adimens cauo
tum inprouiso
noctem pepulit mundo

Ita ueterno
iste hoste subacto
polump nodoso
soluit mortis uinculo

Tenebrae super
ante erant abisum
* am radiaret
* us dies dierum

Hoc quam prodiret
uera lux mortalia
contexit alta
corda ignorantia

Eodem die
rubrum ut aiunt mare
post ergum liquit
liberatus israhel

Per hoc docemur
mundi acta spernere
et in deserto
uirtutum consistere

Summerso seuo
cincris canunt aemulo
certatim deo
laudes duci igneo

Sicque erepti
nequam iubemur fretis
laudare deum
explosis inimicis

Et sicut ille
lucis fit initium
ita et iste
salutis exordium

O quatur primus
 in timore dei
 secundus uero
 in calone fidei
In fine mundi

post tanta miseria
 adest saluator
 cum tñ n̄ dicem bñtia
 Tam q: aperta
 elementa praetendunt
 quam uatum hona
 lucide concelebant

Natur ut homo
 mortali in tempore
 non deest caelo
 manens in trinitate

Uat in pannis
 ueneratur amantiss
 fult & in stellis

ad oratur in caelis
 statuna uil
 continetur praesepi
 cuius pugio
 potest orbis concludi

Primum q: signum
 pontendit discipulis

aquae conuenias
 in sapone nectanis

Tum per pfe tam
 completur ut dictum
 salis claudis
 ut cenus pñni

Plana q: fatur
 absoluto uinculo
 lingua muto num
 impendat ted nō

surdis sanantur
 cecis ad q: leprosi
 fune et nōso

suscitantur mortui

Totidem panes
 quin q: diuidit uinu
 saturatum
 procul dubio milibz

Post tantas moles
 diuinae clementiae
 exorsus ille
 stimulo inuidiae

Uinuidene
 & odine animam
 pro inimicis
 pro notant

Loquatur primus	aquae conuersae
in tinore diei	in sapore nectaris
secundus uero	Tum per <i>profetam</i>
in calore fidei	completur ut diictum
IN fine mundi	saliēt claudus
post tanta misteria	ut ceruus perniciter
adest saluator	Plana que fatur
cum gr ¹ ndi clementia	absoluto uinculo
Tam que apertae	lingua mutorum
elementa praetendunt	imperante <i>domino</i>
quam uatum hora	Surdi sanantur
lucide concelebant ²	cæci ad que leprosi
Natus ut homo	funere troso
mortali in tegmine	suscitantur mortui
non deest caelo / ^{te}	Totidem panes
manens in trinita	quin que diuidit uirum
Uagit in pannis	saturaturis
ueneratur a magis	proculdubio milibus
fulget in stellis	Post tantas moles
adoratur in caelis	diuinae clementiae
Statura uili	exosus ille
continetur praesepti	stimulo inuidiae
cuius pugillo	Qui inuidere
potest orbis concludi	et odire animam
Primum que signum	pro inimicis
portendit discipulis	prorogans

¹ A slanting stroke above this space calls attention to the facts that a letter has been erased, and an 'a' has been written, under a similar slanting stroke, *prima manu* on the left margin.

² A slanting stroke has been written over and between the 'b' and 'a' in this word, and an 'r' has been written under a similar slanting stroke by an early correcting hand on the right margin.

Aduersus eum
 initur consilium
 qui magni dictus
 consilii est nuntius
 Accedunt ei
 ut latroni cum gladiis
 funem aeterni
 tradituro aestibus
 Tandem humano
 traditur iudicio
 mortali et
 dampnatur pro peccatis
 Cruci confixus
 polum in ne concu
 lum enq: solis
 tribus obconditur
 Saxa numpuntur
 uelum scinditur triumphans
 uiui consurgunt
 de sepulchris mortui
 Conno sum nodis
 annos fene milibus
 ex tuncat re
 uisem ferialibus
 to plaustum
 sa robol

abiecit in ali monte
 seu a utraque
 Quem q: antiquum
 paradiso incolam
 Recursusuo
 clementer nescit
 Exaltans caput
 uniuersi componit
 in trinitate
 locatur a ecclesiae
 In hoc caeli tur
 iubet portas principis
 Regum sociis
 aeternales pandere
 Ernantem propriis
 emichent centissimam
 super his ouem
 humeris ouilibus
 Quem expectamus
 ad futurum iudicem
 iustum cuique
 opus suum reddere
 Roto quam tante
 talibus que donans
 uicem condigne
 possumus ne pendere

ADuersus eum
 initur consilium
 qui magni dictus
 consilii est nuntius
 Accedunt ei
 ut latroni cum gladis
 furem aeternis
 tradituro aestibus
 Tandem humano
 traditur iudicio
 mortali ege¹ /tuus
 dampnatur perpe
 CRuci confixus /tit
 polum mire concu
 lumenque solis
 tribus obtondit oris
 Saxa rumpuntur
 uelum scinditur templi
 uiui consurgunt
 de sepulchris mortui
 Conrosum nodis
 annos fere milibus
 extrecat senis
 inferi feralibus
 * protoplaustum
 * osa soboli

abiecta mali morte
 seua ultrice ..,
 Quemque antiquum
 paradiso incolam
 recursu suo
 clementer restituit
 EXaltans caput
 uniuersi corporis
 in trinitate
 locauit aecclesiae
 IN hoc caelitus
 iubet portas principes
 regi cum socis²
 aeternales pandere
 ERrantem propriis
 euichens centissimam
 supernis ouem
 humeris ouilibus³
 Quem expectamus
 adfuturum iudicem
 iustum cuique
 opus suum reddere
 Rogo quam tantes⁴
 talibusque donaris
 uicem condigne
 possumus rependere

¹ The letter 'l' before 'ege' has been erased, and an 'r' under three points has been written on the right margin by an early correcting hand.

² A second 'i' has been subsequently written over 'socis.'

³ The accent over the first syllable of 'ouilibus' was probably intended to be placed over the 'i' of 'humeris.'

⁴ A slanting stroke has been placed over the 'e' in 'tantes,' and an 'i' beneath a slanting stroke has been written on the right margin.

Quid tam montales
temptamus in ignotum
narrare queunt
quae nullus ediceret
Solum oramus
hoc idem quod maximum
nostri aeternae
misericordiae alle

Benedictus dominus deus
isrl. quia uisitauit
et fecit redemptionem
plebi suae et exiit
conuulsus nobis in
domum dauid pueri sui.

Sicut loquitur est per
os sanctorum prophetarum
suorum qui a
beati sunt. et liberabit
nos ab inimicis nos-
tris et de manu om-
nium qui nos odenuit.

Ad faciendam mis-
ericordiam cum
patribus nostris.

et memorant testa-
menti sui sui.

Iurandum quod
iurauit ad abra-
ham patrem nostrum
datum senobis.

Ut sine timore de ma-
nibus inimicorum
nostrorum libera-
ti seruiamur illi in
scititate et iustitia
coram ipso omnibus
diebus nostris.

Et tu puer propheta
altissimi uocaberis
propterea enim ante
faciem domini parare
uias eius.

Ad dandam scientiam
salutis plebi eius in
ne missionem
peccatorum meorum.

Per uiscera mis-
ericordiae dei nostri
in quibus

Quid tam mortales
temptamus migrologi
narrare queuit
quae nullus edicere :.,

Solum oramus
hoc idemque maximum
nostri aeternae
miserere domine.., alleluia

BENEDICTIO¹ SANCTI ZACHARIAE

Benedictus dominus deus
israhel quia uisitauit

et fecit redemptionem
plebis suae et erexit
cornu salutis nobis in
domu dauid pueri sui :.,

Sicut loquutus est per
os sanctorum propheta
rum suorum qui a²
b eo sunt et liberabit
nos ab inimicis nos
tris et de manu om
nium qui nos oderunt :.,

AD faciendam mise
ricordiam cum
patribus nostris

et memorari testa
menti sancti sui..,
Iusiurandum quod
iurauit ad abra
ham patrem nostrum
daturum se nobis :.,

UT sine timore de ma
nibus inimicorum
nostrorum libera
ti seruiamus illi in
sanctitate et iustitia
coram ipso omnibus
diebus nostris..,—

ET tu puer propheta
altissimi uocaberis
præibis enim ante
faciem domini parare
uias eius..,

AD dandam scientiam
salutis plebi eius in
remisionem
peccatorum meorum..,

Per uiscera miseri
cordiae dei nos *
in quibus³

¹ We have expanded 'b' into 'benedictio,' but we have not found any title except 'Canticum' (Rom., Moz., Ambros.), and 'Prophetia' (Gallican) for this Canticle in Western Service books. In the Greek Horologion it is entitled Προσευχὴ Ζαχαρίου.

² The letter 'h' has been erased before 'ab.'

³ As the 'Canticum Zachariae' breaks off here, and is resumed on fol. 10 recto, it is evident that three leaves of the MS. between fol. 6 and fol. 10 are misplaced.

Capitulum dñi clonose enim hono
 rificatus est aequum & ascen
 sionem proiecit inmane adiutor
 & protector fuit mihi in salutem
 hic dñr meus & honorificabo eum
 dñr conteneat bella dñr nomē
 est illi.

clonose
 me
 ultabo
 am

Cunnus panxonis & exercitum eius
 proiecit inmane elector ascen
 sionem nostram a toner de men
 sit in nubnum mane.
 Psalms co openit eos de uen enunt
 in profundum tamquam lapis
 dextera tua dñe glorificata
 est in uirtute dextera manus
 tua dñe confingit inimicos.
 & per multitudinē maiestatis
 tue

CANTICUM

CANtemus *domino* gloriosæ enim hono
rificatus est æquum et ascenso
rem proiecit in mare adiutor
et protector fuit mihi in salutem :.
Hic *deus* meus et honorificabo eum¹
dominus conterens bella *dominus* nomen
est illi . . ,
Currus faraonis et exercitum eius
proiecit in mare electos ascen
sores ternos stratores demer
sit in rubrum mare :.
Pylago cooperuit eos deuenerunt
in profundum tamquam lapis
dextera tua *domine* glorificata
est in uirtute dextera manus
tua *domine* confringet inimicos :.
ETper multitudinem maiestatis
/ tuæ

¹ These six words, '*deus* patris mei et exultabo eum,' accidentally omitted in the text after 'eum,' have been subsequently written in a small contemporaneous hand-writing on the right margin in an irregularly shaped dotted framework.

Continuis aduersariis in ista in a
 tuam & comedite ortā quā scipulā :
 Apertis in aecundia tuae diuisa
 est aqua & lauenunt tam quam
 minor aquae & lauenunt fluctus
 in medio mari .

Dixit inimicus persequens conpnae
 hendo am parabor spolia neple
 bo animam meam Intenficiam gla
 dio meo clominabitur manus mea
 Misisti spiritum tuum & cooperunt eos
 manes senunt tam quam plum
 bum in aqua ualidissima .

Quis similis tibi induit dñe quis simi
 lis tibi gloriosus in scis minabiles
 In maiestatis faciens p dicitur
 Extendisti dextenam tuam

contriuisti aduersarios misisti iram
tuam et comedit eos tamquam stipulam :.
ET per spiritum iraecundiae tuae diuisa
est aqua gylauerunt tamquam
muros aquae gylauerunt fluctus
in medio mari . . ,
Dixit inimicus persequens conprae
hendam partibor spolia reple
bo animam meam interficiam gla
dio meo dominabitur manus mea :.
Misisti spiritum tuum et cooperuit eos
mare merserunt tamquam plum
bum in aqua ualidissima . . ,
Quis similis tibi in diis domine quis simi
lis tibi gloriosus in sanctis mirabiles
in maiestatibus faciens prodigia :.
Extendisti dexteram tuam

& deuonauit eos terra & Tuber
 nati iustitiam tuam populo tuo
 hunc quem liberafti ..

Exon taturer in uirtute tua in ne
 pntienio fco tuo audientur Tenter
 & inatae sunt cloloner conpnaehen
 denunt in habitanter pilistim ..

Tunc pefana uenunt elucere clo m.
 & p nincper mohabitatum & el
 pnaehendite eos timor. tab uenunt
 omnes in habitanter channan

Decidat super eos timor & tnemor
 magnitudinis bnachitui. fiant
 tam quam lapis donec transeat
 populus tuus dñe usq: dum tran
 seat populus tuus hunc quem dñe
 liberafti ..

et deuorauit eos terra. guber
nasti iustitiam tuam populo tuo
hunc quem liberasti :.

Exortatus es in uirtute tua in re
frigerio *sancto* tuo audierunt gentes
et iratae sunt dolores conpraehen
derunt inhabitantes filistim . . ,

Tunc festinauerunt duces edom
et principes mohabitarum ad
praehendit eos timor. tabuerunt
omnes inhabitantes channan . . . ,

Decidat super eos timor et tremor
magnitudinis brachi tui. fiant
tamquam lapis donec transeat
populus tuus *domine* usque dum tran
seat populus tuus¹ hunc quem
liberasti . . ,

¹ A point has been placed between 'tuus' and 'hunc,' and a slanting stroke, with a point above it, has been placed above the line, and the word '*domine*,' with a slanting stroke above it, has been written on the right margin by an early correcting hand.

Induces plantans eos in montem herede
 ditatis tuae in pnae paxata habi
 tationis tuae. Quod pnae paxata
 clne scimonium tuum clne quod
 pnae paxata uenit manu tuae.
 Pie tanegras in aeternum & in sae
 culum saeculi & adhuc quoniam
 intravit aequitatur paraonis
 cum cunibus & ascensionibus in
 mare & induxit dñs super eos
 aquas maris filii israhel. habi
 enunt per siccum per medium
 benedictio puerorum ^{in mare}
Benedicite omnia op^{er}a dñi
 dñm s mnum dicite & super
 exaltate eum in saecula
 T caeli dñi dñon s mnum

INduces plantans eos in montem here
ditatis tuae in praeparata habi
tationis tuae. quod praeparasti
domine sanctimonium tuum domine quod
praeparauerunt manus tuae :·

Domine tu regnas in aeternum et in sae
culum saeculi et adhuc quoniam
intrauit aequitatus faraonis
cum curribus et ascensoribus in
mare et induxit *dominus* super eos
aquas maris filii *autem* israhel habi
erunt per siccum per medium

mare :· ,

BENEDICTIO PUERORUM¹

Benedicite omnia opera *domini*
dominum ymnum dicite et super
exaltate eum in saecula
benedicite caeli *domini dominum* ymnum

¹ Some alteration of this title has begun to be written, without being finished, over the 'P' of 'PUERORUM.' The usual title is 'canticum trium puerorum.'

b angelu dñi dñm s. m. n. d. d.
 b aquae omnes super caelo dñm s.
 b omnipotentia dñi dñm s. m.
 b sol & luna dñm s. m.
 b stellae caeli dñi dñm s. m.
 b amben & nos dñm s. m.
 b Omnis sps dñm s. m.
 b ignis & calor dñm s. m.
 b noctes & dies dñm s. m.
 b tenebrae & lumen dñm s. m.
 b frigus & aestas dñm s. m.
 b pruina & nives dñm s. m.
 b fulgores & nubes dñm s. m.
 b dicat terra dñm s. m. n. u. m.
 dicat & super exaltat eam in se
 b montes & colles dñm s. m.
 b Omnia nascentia terrae dñm s. m.

benedicite angeli domini dominum ymnum dicite
benedicite aquae omnes super caelos dominum ymnum
benedicite omnis potentias domini dominum ymnum
benedicite sol et luna dominum ymnum
benedicite stellae caeli domini dominum ymnum
benedicite ymber et ros dominum ymnum
benedicite omnis spiritus dominum ymnum
benedicite ignis et calor dominum ymnum
benedicite noctes et dies dominum ymnum
benedicite tenebrae et lumen dominum ymnum
benedicite frigus et aestas dominum ymnum
benedicite pruina et niues dominum ymnum
benedicite fulgora et nubes dominum ymnum
bene dicat terra dominum ymnum
dicat et superexaltat eum in *sæcula*
benedicite montes et colles dominum ymnum
benedicite omnia nascentia terrae dominum ymnum

b̄ m̄a n̄i a & flumina dñm s̄m
 b̄ fontes aquarum dñm s̄m
 b̄ bilue & omnia quae mo-
 uentur In aquis dñm s̄m
 b̄ omnes uolucres caeli dñm s̄m
 b̄ bestiae & iumenta dñm s̄m
 b̄ israhel te dñm s̄m
 b̄ filii hominum dñm s̄m
 b̄ sacerdotes dñi dñm s̄m
 b̄ serui dñi dñm s̄m
 b̄ sp̄s & animae iustorum dñm s̄m
 b̄ sc̄i & humiles corde dñm s̄m
 b̄ annanias & azarias mis̄el dñm s̄m
 b̄ benedicamus p̄atrem & filium
 & sp̄m sc̄m dñm s̄m in unum dicam̄s
 & super exaltamur cum in saecul. &c.

<i>benedicite</i> maria et flumina <i>dominum</i>	<i>ymnum</i>
<i>benedicite</i> fontes aquarum <i>dominum</i>	<i>ymnum</i>
<i>benedicite</i> bilue et omnia quae mo uentur in aquis <i>dominum</i>	<i>ymnum</i>
<i>benedicite</i> omnes uolucres caeli <i>dominum</i>	<i>ymnum</i>
<i>benedicite</i> bestiae et iumenta <i>dominum</i>	<i>ymnum</i>
<i>benedicite</i> israhelite <i>dominum</i>	<i>ymnum</i>
<i>benedicite</i> filii hominum <i>dominum</i>	<i>ymnum</i>
<i>benedicite</i> sacerdotes domini <i>dominum</i>	<i>ymnum</i>
<i>benedicite</i> serui domini <i>dominum</i>	<i>ymnum</i>
<i>benedicite</i> spiritus et animae iustorum <i>dominum</i>	<i>ymnum</i>
<i>benedicite</i> sancti et humiles corde <i>dominum</i>	<i>ymnum</i>
<i>benedicite</i> annanias azarias misael ¹ <i>dominum</i>	<i>ymnum</i>
benedicamus patrem et filium et spiritum sanctum <i>dominum</i> <i>ymnum</i> dicamus et superexaltemus eum in saecula :·, ²	

¹ A small 'h' has been written *prima manu* above and between the fourth and fifth letters of 'misael' and a point has been placed in a corresponding position below the line.

² The apparently erased line at the bottom of this page is only the last line of fol. 9 recto shewing through the skin.

HOS:

uisitauit omnes ex alto.
Illuminane his qui
 in tenebris & um
 bra montis sedent
 ad dirigendos pe
 des nostros in uiam
 pacis.

Quen hercnercebat
 & confortabatur
 in spiritu & erat in deser
 tis usque ad diem osten
 sionis suae & in
 omni die do

Laudate pueri domini in
 laudate nomen
 domini. te domini laudamus
 te domini confitemur.

Te aeternum patrem
 omnipotentem uenera
 tur. tibi omnes an
 geli tibi caeli & uniuer
 sae potestates.

Tibi in uobis & spi
 ritui in cessabili
 uoce clamant
 sanctus sanctus sanctus dominus deus
 sabaoth.

Pleni sunt caeli &
 uniuersa terra
 honore gloriae tuae.

Teglo moris aposto
 lorum chorus. te
 prophetarum lau
 dabilis numerus.

Tem antequam candi
 datus laud & exer
 citus. te per uerba be
 atarum sancta con
 fiteatur ecclesia.

Patrem inmensae
 maiestatis uene
 randum tuum ue
 num unicentum
 filium.

uisitauit¹ oriens ex alto :.
 INluminare hiis qui
 in tenebris et um
 bra mortis sedent
 ad dirigendos pe
 des nostros in uiam
 pacis . . ,

Puer *autem* crescebat
 et confortabatur
 in *spiritu* et erat in deser
 tis usque ad diem osten
 sionis suae et *israhel* :. ,

YMNUM IN DIE DO
 L audate pueri *dominum* M
 laudate nomen INI
 domini. te *deum* laudamus CA
 te *dominum* confitemur :.

Te aeternum patrem
 omnis terra uenera
 tur. tibi omnes an
 geli tibi caeli. et uniuersae
 potestates . . ,

Tibi hirubin et syra
 phin incessabili
 uoce proclamant
sanctus sanctus sanctus dominus deus
sabaoth . . ,

Pleni sunt caeli et
 uniuersa terra
 honore gloriae tuae :.

Te gloriosus aposto
 lorum chorus. te
 prophetarum lau
 dabilis numerus :.

Te martyrum candi
 datus laudet exer
 citus. te per orbem
 terrarum *sancta* con
 fitetur aecclesia :.

Patrem inmensae
 maiestatis. uene
 randum tuum ue
 rum unigenitum
 filium . . ,

¹ The word 'nos' has been added above the line followed by two points placed colon-wise (:), and two similar points have been placed between 'uisitauit' and 'oriens.'

sem quoq: p anach
 tum spm. tu nex
 gloriae xpe
 Tu pateris sempiter
 nus filius. tu ad
 liberandum mun
 dum suscepisti homine
 Non horruisti uin
 ti
 nis uterum. tu de
 uicto montis aculeo
 apenuisti credenti
 bus regna caelorum
 Tu ad dexteram di
 sedens in glo^{ria} patris.
 iudex credentis esse
 uenturus
 Te ergo quesumus
 nobis tuus famulus
 subueni quos pra
 cioso sanguinem
 redimisti
 aeternam fac cum
 scis gloriae mune
 rari

saluum fac populum
 tuum dñe. & benedic
 hereditati tuae.
 & ne te ear & extol
 le illos usq: in saecula
 Per singulos dies
 benedicimus te.
 laudamus nomen
 tuum in aeternum
 & in saeculum saeculi
 amen
 Fiat dñe misericor
 dia tua super nos
 quem ad modum
 sperauimus in te
 Quente xpi cor
 pus sumite. scilicet p
 bibentes quo ne
 dempta sanguine
 Saluat xpi corpore
 & sanguine a quo
 ne facti laudem di
 camus dñe

Sanctum quoque paracli-
tum spiritum. tu rex
gloriae christe...
Tu patris sempiter-
nus¹ filius. tu ad
liberandum mun-
dum suscepisti hominem :.
Non horruisti uirgi-
nis uterum. tu de
uicto mortis aculeo
aperuisti credenti-
bus regna caelorum
Tu ad dexteram dei
sedens in glo² patris.
iudex crederis esse
uenturus...
Te ergo quessumus
nobis tuis famulis
subueni quos præ-
tioso sanguinem
redimisti...
aEternam fac cum
sanctis gloriae mune-
rari

Saluum fac populum
tuum domine³ et benedic
hereditati tuae.
et rege eos et extol-
le illos usque in saeculum :.
Per singulos dies
benedicimus te. et
laudamus nomen
tuum in aeternum
et in saeculum saeculi
amen.,

Fiat domine misericor-
dia tua super nos
quemadmodum
speraui in te :.,

YMNUM QUANDO

Sancti uenite christi cor-
pus sumite. sanctum
bibentes quo re-
dempti sanguine :.,
Saluati christi corpore
et sanguine a quo
refecti laudes di-
camus deo...,

COM
MO
NICA
RENT
SA
CER
DO
TES

¹ Two short slanting strokes above and after this word call attention to the word 'es' which has been added in by contemporary hand on the left margin with two similar strokes above it.

² A point has been placed after 'glo,' and the letters 'ria' followed by a point have been written by a contemporary hand above and after 'glo.'

³ Two groups of three points are written after 'domine,' one group above, one group below the line. It is not obvious why they are placed here. A transposition of verses takes place at this verse in some early MSS. of this Canticle, but to mark this the points should have been placed after 'munerari.' See Julian's *Dict. of Hymnology*, p. 1, 120.

hoc sacramento
componitur & san-
guinis omnes ex-
tra ab inferni
paucibus...

Dator salutis xpi
filius dei mundum
saluauit per cru-
cem & sanguinem...

Puniuersis in mo-
latur dñs. ipse sa-
cerdos existit
& hostia...

Lege praeceptum
in molari hosti-
as. quia ad umbran-

tem diuina mystica

Uel induitor &
saluator omnium
praeclaram & ci-
litur est gratia...

Accedunt omnes pu-
nam in te creduli
sumant aeternam
vitae custodiam...

Sconum. custodiam
quo q. dñs vitae per-
uenit. lanctur ene-
dentibus...

Caelestem panem dat
esurientibus de fonte
uiuo praebe & sitientibus.

Alpha & omega ipse xpi dñs
uenit uenturus
iudicare homines...

Primus & ultimus
qui est in principio
et in fine...

In igneator igneus
lumen dator luminis
uita q. vitae conditor
dator salutis & salutis

Nocatur humi. taudia
ut lucerna ad senectutem
qui hominem nouus moni-
da nosseolum en pectum

Praecepto micantibus
indulget tamen in gratia
nubis uelamen eribit
Nocturnum
lumen per negi...

Hoc sacramento
corporis et san-
guinis omnes ex-
uti ab inferni
faucibus . . . ,
Dator salutis *christus*
filius dei mundum
saluauit per cru-
cem et sanguinem :·
Pro uniuersis immo-
latus *dominus*. ipse sa-
cerdos existit
et hostia . . . ,
Lege praeceptum
immolari hosti-
as. qua adumbran-
tur diuina misteria :·
LUcis indultor et
saluator omnium
praeclaram *sanctis*
largitus est gratiam :·
Accedunt omnes pu-
ra mente creduli
sumant aeternam
salutis custodiam :·

Sanctorum custos rector
quoque *dominus* uitae per-
ennis largitur cre-
dentibus . . . ,
Caelestem panem dat
esurientibus de fonte
uiuo praebet sitientibus.
Alfa et ω ipse *christus dominus*
uenit uenturus
iudicare homines . . . ,

YMNUM QUANDO

CAERIA BENEDICITUR ;·

IGnis creator igneus
lumen donator luminis
uitaque uitae conditor
dator salutis et salus
Ne noctis huius gaudia
uigel lucerna deserat
qui hominem non uis mori
da nostro lumen pecturi
EX aegypto migrantibus
indulges geminam gratiam
nubis uelamen exhibes
nocturnum
lumen porregis

Pluvis columna p[er] die
 ueniente plebe p[ro]p[ri]a
 Ignis columna ad uesperu[m]
 noctem depellit lumine
 Et flamma famulu[m] p[ro]uocat
 Rubu[m] non spinis spineam
 Et cum sis ignis conerem an[im]as
 non unis quod in luminari
 Fucod ep[isto]lo n[im]ulo
 Tempus decoctis fundib[us]
 Feruente s[an]cto sp[iritu]
 Canne lucene ceream
 Secnetis iam condit[is] faui
 diuini mellis altus
 cordis nep[er]tas intima
 uerbis neplisi cellola
 Et iam en ut p[ro]etur noui
 one p[ri]ae lectum sp[iritu]
 Relectum caelum sarcentis
 quenat securis pinnulis
 Gloria patri in g[lor]ia
 Gloria uirg[ini] in g[lor]ia
 simul cum s[an]cto sp[iritu]
 In semp[er]u[m] k[ri]na saecula

Medietas noctis
 tempus est
 p[ro]phetia uox
 ad monit[um] dica
 mus laudes i[n] d[omi]no
 patri semper
 ac filio
 S[an]cto quoq[ue] sp[iritu]
 perfecta enim
 trinitas. unusq[ue]
 substantiae lau
 danda nobis semp[er] est
 T[em]p[us] non t[em]p[us]
 hoc habet quo
 cum uastatur an
 telus aeg[yp]to
 montem intulit
 deluit p[ri]mo g[lor]ia
 haec iustis hona
 salus est. Et quos
 idem tunc angel[us]
 ausus p[ro]uinci non
 erat signum for
 midans sanguinis

YMNUM MEDIAE

Nubis columbia per diem
uenientem plebem protegis
ignis columna ad uesperum
noctem depellis lumine

Flamma famulum prouocas
rubum non spernis spineam
et cum sis ignis concremans
non uris quod inlumnans¹

Fuco depasto nibulo
tempus decoctis surdibus
feruente sancto spiritu
carnem lucere ceream.

Secretis iam condis² faui
diuini mellis alitus
cordis repurgas intimas
uerbo replisti cellolas :-

Examen ut foetus noui
ore praelectum spiritu
relectum³ caelum sarcinis
querat securis pinnulis

Gloria patri ingenito
gloria unigenito
simul cum sancto spiritu
in sempiterna saecula : . . ,

Mediae noctis NOC
tempus est TIS :-

prophetica uox
admonet dica
mus laudes ut deo
patri semper
ac filio . . ,

Sancto quoque spiritui
perfecta enim
trinitas. uniusque
substantiae lau
danda nobis semper est :-

Terrorem tempus
hoc habet quo
cum uastatur an
gelus aegypto
mortem intulit
deliuit primogenita

Haec iustis hora
salus est. et quos
idem tunc angelus
ausus puniri non
erat signum for
midans sanguinis

¹ The early correcting hand which added an 'i' over this word should also have erased the second 'n.' The word should evidently be 'inluminas.'

² A later correcting hand has written 'en' over the second syllable of 'condis.'

³ An early correcting hand has placed a point beneath, and an 'i' above, the second 'e' in this word.

atq; perturbabat for-
titer. tantorum

dinofunere. solus

laudabat isrl. atq;

protectus sanguine.

Nos uenofisrl sumus

laetamur in te dñe

hostem spernentes

& in alium xpi defen-

si sanguine.

Ipsum pfecto tempore

est. quo uoce euange-

lica uenturus spon-

sus creditur. negli-

caelestis conditor.

Occurrunt scē uir-

gines obuiam tunc

aduentui. testantes

clausam padem

in agnolae tantes

laudio.

Tulit uenonema

nent quae extinc-

tae habent lampades.

fnustadpulsant

ianuas clausas iam

negi negia.

Quane uilemur

subru. testantes

menter splendor

aduentui ut ihu.

digne cunnam robura.

Locis que medio

tempore. paulus

quoq; & sileas xpm

uincti in carcere

conlaudantes solu-

tisunt.

Nobis mundus hic

cancer est. telau-

damus xpe dr. sol-

ue urne clapecca-

torum. Intesce

credentium.

Qst nos facnex

dae. futur

Regni gloriae.

aeten nrisut me-

neamur.

<p>aEgyptus flebat for titer. tantorum diro funere. solus gaudebat <i>israhel</i> agni <i>protectus</i> sanguine :. Nos uero <i>israhel</i> sumus laetamur in te <i>domine</i> hostem spernentes et malum <i>christi</i> defen si sanguine . . , IPsum <i>profecto</i> tempus est. quo uoce euange lica. uenturus spon sus creditur. regni caelestis conditor :. Occurrunt <i>sanctæ</i> uir gines. obuam tunc aduentui. gestantes claras lampades magno laetantes gaudio . , Stultæ uero rema nent quae extinc tas habent lampades.</p>	<p>frustra pulsantes ianuas clausa iam regni regia :. Quare uigilemus subrii. gestantes mentes splendidas aduentui ut <i>ihesu</i> digne curramus obuam : Noctisque medio tempore. paulus quoque et sileas. <i>christum</i> uincti in carcere conlaudantes solu ti sunt Nobis mundus hic carcer est. te lau damus <i>christe deus</i>. sol ue uincla¹ pecca torum. in te <i>sancte</i> credentium . . , DIGnos nos fac rex agie. futuri regni gloriae. aeternis ut me reamur.</p>
--	--

¹ The scribe began to write 'uncla' but changed it to 'uincla.'

et laudibus concinere
 Gloria patri in excelsis
 Gloria unigenito
 simul cum scō spū
 in sempiterna saecula
 Amen
 Excelsissime in mari
 tineris summi di. bel
 latoris portis summi
 xpī regis potenter
 summi ducer exerci
 tur di uictores in
 caelis dō canant
 Excelsissime xpe
 caelorum dñi
 nubin cui sediscus
 patris sacrae
 Telorum ibi & mar
 tinum fulgientis ho
 nus. tibi scī pēla mā.
 Magnifice tu prior
 omnium passus
 crucem qui diuic
 ta morte ne pulsis
 mundo
 ascendisti ad cae
 los ad dexteram di.
 tibi scī pēla mā.
 Armis spiritualibus
 munita mente
 apostoli scī tē sunt
 secuti. qui cum ipsa
 crucis patenē
 tur morte. tibi
 scī pēla mā.
 Xpe manuum
 tuarū adiutor
 potens pro elien
 tium scā p tua
 gloria qui cum
 uictores eximent
 de hoc saeculo.
 tibi scī pēla mā.
 Illustris tu ad nē
 laudanda uirtus
 qui per spm scm
 firmavit manti
 nes. qui conferte
 rent habulum
 & montem uince
 rent. tibi scī pēla mā.

te laudibus concinere¹
 Gloria patri ingenito
 gloria unigenito
 simul cum *sancto spiritu*
 in sempiterna saecu
 la.,

YMNUM IN NATALE

Sacratissimi mar MAR
 tires summi dei. bel TYRUM
 latoris² fortissimi UEL
christi regis potentis SAB
 simi duces exerci BA
 tus dei uictores in TO:
 caelis deo canantes: *alleluia*
 EXcelsissime *christe* AD
 caelorum *deus* hi MATU
 rubin cui sedis cum TINAM.
 patre sacra. an
 gelorum ibi et mar
 tirum fulgiens cho
 rus. tibi *sancti proclamant.*
 Magnifice tu prior
 .omnium passus
 crucem qui diuic
 ta morte refulsisti
 mundo.

ascendisti ad cae
 los ad dexteram dei.
 tibi *sancti proclamant*:
 ARmis spiritalibus
 munita mente
 apostoli *sancti* te sunt
 secuti. qui cum ipsa
 crucis pateren
 tur morte., tibi
sancti canebant³.
 CHriste martirum
 tu es adiutor
 potens proelien
 tium *sancta* pro tua
 gloria. qui cum
 uictores exirent
 de hoc saeculo.,
 tibi *sancti* canebant
 INlustris tua *domine*
 laudanda uirtus
 qui per *spiritum sanctum*
 firmauit marti
 res. qui consterne
 rent zabulum
 et mortem uince
 rent., tibi *sancti canebant*⁴

¹ An early correcting hand has placed a point between 'i' and 'n,' and has written an 'n' followed by a point over 'concinere.'

² A contemporary correcting hand has placed a slanting stroke and a point over the 'i' in this word, and has written an 'e' with a slanting stroke and a point above it in the margin.

³ 'Canebant' is written over a totally or partly erased 'proclamant.'

⁴ The conclusion of this word is doubtful.

Manudñi excelsa
 p̄tecti. cōiūcti. :
 diabolū fortenu
 rit firmati. semp̄
 trinitati fidem to
 to condeservant. q̄
 tibi s̄a canebant :

UERE regnantes enant
 tecum xp̄e dr̄ qui
 passionis merito
 coronas habent.
 & centinano fruc
 tu nepleti gaudent.
 tibi s̄a p̄ela

xp̄i dīcnam sup
 plices obsecramus
 ut in ipsius gloriā
 consumme mur.
 & in scām hierusa
 lem ciuitatē dī
 trinitati cum s̄is
 dicamus alleluia.
 ymnus aelma
 tuum in celo
 in terra

12
 p̄s dominus aelucis
 gloriæ. respice
 in medīe

dr̄ uenitatis dñe
 dr̄ sabaoth. dr̄
 isrl̄. respice

lumendelumine
 refferemus fili
 um patris sc̄m q̄
 sp̄m in una sub stan
 tia. respice

Uit gentur & pri
 motentur ate ob
 tenemus nedemp
 tionem nostram.
 respice

Natur es sc̄o sp̄u ex
 maria uirgine
 in idipsum in ad ob
 tionem filiorum
 qui tibi p̄cneati ex
 fonte uiuunt. re
 heredes & quo ene
 der xp̄i tui in quem
 & p̄en quē cancta cre
 ata

Manu domini excelsa
protecti. contra
diabulum stiteru
nt firmati. semper
trinitati fidem to
to corde seruantes :.
tibi sancti canebant :.

Uere regnantes erant
tecum christe deus qui
passionis merito
coronas habent.
et centinario fruc
tu repleti gaudent :.
tibi sancti proclamant

Christi dei gratiam sup
plices obsecremus
ut in ipsius gloriam
consummemur.
et in sanctam hierusa
lem ciuitatem dei
trinetati cum sanctis
dicamus alleluia :.

YMNUM AD MA
TUTINAM IN DO
MINICA

Spiritus diuinae lucis
gloriae. respice
in me domine . . ,

Deus ueritatis domine
deus sabaoth. deus
.israhel. respice¹

Lumen de lumine
refferemus fili
um patris sanctumque
spiritum in una substan
tia :. respice

Unigenitus et pri
mogenitus a te ob
tenemus redemp
tionem nostram . ,
respice

Natus es sancto spiritu ex
maria uirgine
in id ipsum in adob
tionem filiorum
qui tibi procreati ex
fonte uiuunt . , respice

Heredes et quo ere
des christi tui in quem
et per quem cuncta cre
asti

¹ The mark of abbreviation over 'respice' implies the addition of the remainder of the refrain.

Quia in pnae distina-
tione a saeculis nobis
est dñs qui nunc cepit
ne spice

Unigenito ex mortuis
dō obtinens cor-
pus claritatem di-
manens in saecula
saeculorum per ae-
ternonum: ne spi-

Quia nunc cepit qui
semper fuit natu-
re tuae filius di-
vinae lucis glorie
tuae qui est forma
& plenitudo divini-
tatis tuae per quem
respice

Persona unigeniti
& primogeniti
qui est totus & toto
diximus lux de lu-
mine: ne spice

Qdñ uenit ad dō
ueno se se con-
fitemur

tribus personis in
una substantia, ne
spice in me
minu' dñs RIC

Audite omnes animas
dñm scāmen et
uirum xpō ob ec-
clesiā. tunc episcopi
quod ob bonū ob actū
similatur angelis
perfecta q. p. p. tenusta
ae quatur apostolis

Beatus xpī cūstō dñi
mandata in omnibz
Cui operane putant
clana in tñr homines
sem q. cuius sequuntur
exemplum in mificū
unde & in caelis patne
magnificant dñm:

Constant in dñm ope
& fide in mobilis
super quē aedificatur
ut p. & nūm a ecclesia
cuiusq. apostolatus

quia in praedistina
tione a saeculis nobis
est *deus ihesus* qui nunc cepit
respice

Unigenito ex mortuis
deo obtenens cor
pus claritatem *dei*
manens in saecula
saeculorum rex ae
ternorum :· respice

Quia nunc cepit qui
semper fuit natu
rae tuae filius di
uinae lucis gloriae
tuae qui est forma
et plenitudo diuini
tatis tuae frequens.
respice

Persona unigeniti
et primogeniti
qui est totus a toto
diximus lux de lu
mine ., respice

ET *deum* uerum a deo
uero se se¹ con
fitemur.

tribus personis in
una substantia ., re
spice in me *domine*

YMNUM SANCTI PATRICI.

Audite omnes amantes MA
deum sancta mereta GIS
uiri in *christo* beati TER
Patrici episcupi SC
quodo² bonum obactum OT
similatur angelis ORUM.

perfectamque propter uitam
aequatur apostolis
Beata *christi* custodit
mandata in omnibus
cuius opera refulgent
clara inter homnes³
sanctumque cuius sequuntur
exemplum mirificum
unde et in caelis patrem
magnificant dominum :·

Constans in *dei* timore
et fide immobilis
super quem aedificatur
ut petrum⁴ aecclesia
cuiusque apostolatum

¹ Muratori read these four letters as 'semper semper,' mistaking the accents for marks of abbreviation; but 'se' is an impossible abbreviation of 'semper.'
Another accented 'se' occurs on fol. 21 recto, 1st col., line 22.

² A point has been placed over the first 'o,' and the missing syllable 'mo' with a slanting stroke over it has been written on the margin by an early correcting hand.

³ A small 'i' has been written above this word between 'm' and 'n,' *prima manu*.

⁴ A point has been placed beneath the 'm' and an 's' has been written over it by early correcting hand. The correction is a mistake.

ad id totum est
in cuius porte aduentu
in fœni non pnaeualit

Dñs illum elegit
ut doceret & barbaras
nationes & piscaret
pendo octinae netia
& de saeculo credentis
traheret ad gnationem
dñm qui seq: nentur
sed em ad etheneam.

Electa xp̄i talenta
uendit euangelica
quæ hibernas inchoant
cum usum exitit
nauis huius laboris
tum opere pnaetum
caxo negni caelestis
posse sumus zaudium

Idelis dñi ministri
in signis: nuntius
apostolici exemplum
forma: pnae b & bonis
quarta uenbis quæ & factis
plebis pnae dicat ei
quæ dictis non conuiv
tr p uoce & bono

Gloria habet & cum xpo
honorem in saeculo
qui ab omnib: ut dñ
uenenat & angelus
quæ dñ misit ut paulus
ad gentes apostolum
ut hominib: ducatur
pnae b & negni dñi

Humilis dñi ob metum
spu & cor pona
super quæ boni obac
nequiescit dñs

cuiusq: iusta in carne
xp̄i pontat fignata
in & cuius sola suffragant
gloriatur in cruce

Impio credentes pascit
dapiis: caelestibus
nequi uidentur cum xpo
in ma deficiant
quib: en agat ut pascit
uerba euangelica

Rasta qñ custodit carnem
ob amonē dñi
quæ carnē tēpali pascit
scō que spiritui

a deo sortitus est
in cuius porte aduersum
infernī non praeualent
Dominus illum elegit
ut doceret barbaras
nationes et piscaret
per doctrinae retia
et de saeculo credentes
traheret ad gratiam
dominum qui sequerentur
sedem ad etheream.,
Electa christi talenta
uendit euangelica
quæ hibernas inter gentes
cum usuris exigit
nauigi huius laboris
tum opere praetium
cum christo regni caelestis
possesurus gaudium
Fidelis dei minister
insignisque nuntius
apostolicum exemplum
formamque praebet bonis
qui tam uerbis quam et factis
plebi praedicat dei /tit
ut quem dictis non conuer
f * tu prouocet bono

Gloriam habet cum christo
honorem in saeculo
qui ab omnibus ut dei
ueneratur angelus
quem deus misit ut paulum
ad gentes apostolum
ut hominibus ducatum
praeberet regno dei
Humilis dei ob metum
spiritu et corpore /tum
super quem bonum ob ac
requiescit dominus
cuiusque iusta in carne
christi portat stigmata
et¹ cuius sola sustentans
gloriatur in cruce.,
Impiger credentes pascit
dapibus caelestibus
ne qui uidentur cum christo
in uia deficiant
quibus erogat ut panes
uerba euangelica
et² cuius multiplicantur
ut manna in manibus
Kastam qui custodit carnem
ob amorem domini
quam carnem templum parauit
sanctoque spiritui

¹ A point has been placed beneath 'et,' a slanting stroke and a point above it, and the word 'in,' under a slanting stroke and a point, has been written on the margin *prima manu*.

² Ditto, but without the slanting stroke and point above 'et,' and with slanting stroke only over 'in.'

a quo constantior
 cum mundis
 possidet unactibus
 quā hō fā placente
 uniam offēnt d nō
 um en q: mundi accensu
 mteus euangelii cum
 incandellab nō leuata
 toto fulgens saeculo
 ciuitas regis munita
 supna montem possita
 capua in qua est multa
 quam dñs possed &
 Maxima namq: in regno
 caelorum uocabitur
 qui qd uerbis docet sacris
 factis adimple bonis
 bono pnaeedit exemplo
 formamq: fidelium
 mundoq: in corde habet
 addm fiduciam
 Nomen dñi audenter
 adnuntiat gentibus
 quib: lauacris salutis
 aeterna dat gratiam
 p qonū onat delictis
 addm cotidie
 p quib: ut dō dignas

immolat q: hostias
 Omne p diuina lege
 mundis p hnt gloria
 quicuneta ad cuius mensa
 aestimat quisq: aliā
 nec ingruenti mouetur
 mundi huius pulmine
 sed in aduersis laetatur
 cum xpō p astat
 Pastor bonus & fidelis
 tneus euangelii
 quē dr dī elegit custo
 dine populum
 suā q: pascere plebem
 diuinis d p matabus
 p qua xpī exemplo
 suam tñadit animam
 Quem p me nectis saluator
 p uexit pontificem
 ut in caelestimonen &
 elenicos militiae
 caelestē quib: annonam
 erogat cum uescibus
 quod indiuiuis impletur
 sacrisq: affatibus
 Regis nuntius in uita
 credentes ad nup

a quo constanter
 cum mundis
 possedetur actibus
 quam et hostiam placentem
 uiuam offert domino
 Lumenque mundi accensum
 ingens euangelicum
 in candellabro leuatum
 toto fulgens saeculo
 ciuitas regis munita
 supra montem possita
 copia in qua est¹ multa
 quam dominus possedet
 Maximus namque in regno
 caelorum uocabitur
 qui quod uerbis docet sacris
 factis adinplet bonis
 bono praecedit exemplo
 formamque fidelium
 mundoque in corde habet
 ad deum fiduciam . . ,
 Nomen domini audenter
 adnuntiat gentibus
 quibus lauacris salutis
 aeternam dat gratiam
 pro quorum orat delictis
 ad deum cotidie
 pro quibus ut deo dignas

immolatque hostias.
 Omnem pro diuina lege
 mundi spernit gloriam
 qui cuncta ad cuius mensam
 aestimat quiscilia
 nec ingruenti mouetur
 mundi huius fulmine
 sed in aduersis laetatur
 cum pro christo patitur . . ,
 Pastor bonus et fidelis
 gregis euangelici
 quem deus dei elegit custo
 dire populum
 suamque pascere plebem
 diuinis dogmatibus
 pro qua a² christi exemplo
 suam tradit animam
 Quem pro meretis saluator
 prouexit pontificem
 ut in caelesti moneret
 clericos militiae
 caelestem quibus annonam
 erogat cum uestibus
 quod in diuinis inpletur
 sacrisque affatibus . . ,
 Regis nuntius inuitans
 credentes ad nuptias

¹ A slanting stroke has been placed over 'est,' and the word 'sunt,' with a slanting stroke over it, has been written on the margin *prima manu*.

² A later correcting hand seems to have written a 'd' over 'a.' If so, the correction is a mistake. Possibly it is the tail of a 'g.' The 'og' in the line above seems to be written *in rasura*, the scribe having first written 'go' by mistake.

qui omniatur uesam in co
 nupta ali induitur
 qui caeleste haunt amu
 in uassisa caelestibus
 p pmanisq: di plebem
 spiritale poculum
 Sacrum Inuenit thesauru
 sacro In uo lumine
 saluatorisq: In carne
 deitatem per uidet
 que thesauru emittit
 perfectisq: mentas
 in luo catur huius
 anima uidens dñm

Testis dñi fidelis
 in lece catholica
 cuius uerba sunt diuini
 condidit on a caly
 ne humane putat carnes
 aesse q: auer mibus
 sed caelestas alleantur
 sapone aduictim am

Uenit cultor & insignis
 agni euangelici
 cuius semina uidentur
 xpi euange lia

quae diuino sentit
 In aures prudentium
 quoniam q: corda cecum
 sco anac spū

Xprillum sibilego
 in taminis uicariū
 quid et tñmo captiuos
 libenat senurtio
 plenosq: de senurtate
 qor redemit hominu
 innumeros de zabo
 absolut domimo
 in nos cum apo calypsi
 salmosq: cantat di
 quosq: ad aedificandu
 di tractat populum
 que legem in tñm tate
 sacri credit nomini
 tribusq: pñs omis una
 docet q: sub stantia
 son adñi pñae cinctus
 dieb: ac noctibus
 sine intermissione
 dñm onat dñm
 cuius in tñm la bonis

qui ornatur uestimento
 nuptiali indutus
 qui caeleste haurit uinum
 in uassis caelestibus
 propinansque¹ dei plebem
 spiritale poculum
 Sacrum inuenit thesaurum
 sacro in uolumine
 saluatorisque in carne
 deitatem peruidet
 quem thesaurum emit sanctis
 perfectisque meritis
 israhel uocatur huius
 anima uidens deum : ,
 Testis domini fidelis
 in lege catholica
 cuius uerba sunt diuinis
 condida oraculis
 ne humane putent carnes
 aessæque a uermibus
 sed caelestis alleantur
 sapore ad uictimam : .
 Uerus cultor et insigni
 agri euangelici
 cuius semina uidentur
 christi euangelia

/ ore
 quae diuino serit
 in aures prudentium /tes
 quorumque corda ac men
 sancto arat spiritu
 CHristus illum sibi² legit
 in terris uicarium
 qui de gemino captiuos
 liberat seruitio
 plerosque de seruitute
 quos redemit hominum
 innumeros de zaboli
 absoluit dominio . ,
 Ymnos cum apocalipsi
 salmosque cantat dei
 quosque ad aedificandum
 dei tractat populum
 quem³ legem in trinitate
 sacri credit nominis
 tribusque personis unam
 docetque substantiam
 Zona domini praecinctus
 diebus ac noctibus
 sine intermissione
 deum orat dominum
 cuius ingenti⁴ laboris

¹ A later correcting hand has written another 'n' over the 'i' in 'propinans'.

² A later correcting hand has written an 'e' over the last letter of 'sibi'.

³ A point has been placed below the 'e,' and an 'a,' with a point above it, has been placed over the 'q' in 'quem' by a later correcting hand.

⁴ An 's' has been written over the last letter of 'ingenti' by a later correcting hand.

pen. ceptunus p. nae
Cum apostolis et nabit

ser sup. in isrl.
p. d. r. i. a. u. r. a. e. p. i. r. c. o. r. p. u. r. o. r. & p. n. o. b. i. r.
o. m. n. i. b. u. t. d. e. l. e. c. t. i. o. n. e. p. a. n. i. s. p. a. c. t. a. q. u. e.
c. o. m. m. i. s. s. i. m. u. r.

Committimus.
 Recordemur iustitiae
 nostrae patri non putanda
 consilii sancti nomine
 reputentur in opere
 adiuti dei flamme
 sancto clarioque lumine
 trinitatis celsissime ac
 cuncta tenentes regimine

quē drad aeth enea
condurrit habitacula
Ab angelis custodita
permanens in saecula

9 Audite per antea enta
Alia ad angelica
Anchilete di abdita
Aluuentute plonida
Alta Inlegr pagina
Alta sci pen uiscina
Alta pade iusticia
Ad di ducta gaudia
Alia ad lata menta
Affatim con cord antia
ab angelis

bonam uitam iustitia
benignitate florida
caritate firmissima
de primo adhibetam
iuxta mandatu solidam
in negotio praestantissima
proximis sepe deditam
condesenoplaceat
efficiebat cognitam
in futuro fructu fena
quem dicit

Continentia mundialium
voluntatu praesentium
ultionu firmissimum
infirmos deastantium
uerbonu cottaminum
panteleua ubi santium
continebat p. uisceru
secreta uigilantium
ab angelis.

Doctus indiligentibus
divinis dictionibus
ditatur seropibus
dō semper placentibus
dedicatus in moribus
dī stephanus agnus
docebat sic & caeteros
dicta docta operibus

Patri
ci lau
des sem
per dica
mus ut
nos cum
illo sem
per ui
uamus.

YM
NUM
SANCTI
COM
GIL
LI

/mium
percepturus prae
cum apostolis regnabit
sanctus super *israhel*..,¹

Patricius aepiscopus oret *pro* nobis
omnibus ut deleantur *protinus* peccata quae
commisimus :— ABBATIS NOSTRI

Recordemur iustitiae
nostri patroni fulgidæ
comgilli *sancti* nomine

refulgentis in opere
adiuti *dei* flamine
sancto claroque lumine
trinitatis celsissimæ
cuncta tenentes regmine

quem *deus* ad aetherea
conduxit habitacula
ab angelis custodita
permansura in saecula

Audite pantes ta erga
allati ad angelica
anthlete² *dei* abdita
a iuuentute florida
aucta in legis pagina
alta *sancti* per uiscera
apta fide iustitia
ad *dei* ducta gaudia
alti adlata merita
affatim concordantia :.
ab angelis

Bonam uitam iustitiam
benignitatem floridam
caritatem firmissimam
deo primo adhibetam
iuxta mandatum solidam
in regno praestantissimam
proximis sepe deditam
corde sereno placetam
efficiebat cognitam
in futuro fructiferam

quem *deus*

Contemptum mundialium
uoluntatum praesentium
uitiorum firmissimum
infirmos deuastantium
uerborum cogitaminum
parte leua uersantium
continebat per uiscerum
secreta uigilantium
ab angelis.

Doctus in *dei* legibus
diuinis dicionibus
ditatus *sanctis*³ opibus
deo semper placentibus
dedicatus in moribus
dei stefanus agius
docebat sic et caeteros
dicta docta operibu[s]

*

*

4

¹ A slanting stroke, with a point over it, is placed at the end of this line, and a similar stroke and point are placed on the margin over 'Patri.'

² A small 'a' has been written *prima manu* over the last syllable of 'anthlete.'

³ The 'i' in this word has been written afterwards below the 'c.'

⁴ There are just sufficient indications remaining to shew that the two words 'quem deus' were written here.

Plecto apud mundum
 quod erat in principio
 aeternum uerbum patris
 enuctatum scilicet simo
 condeuentu altissimo
 canus eidem lucido
 pignus praecelano animo
 constans opone plectido

ab angelis...

fulgebant atque fulgore
 solis uicem inuentice
 nutulantis meridie
 fidei clauitidine
 confirmatis exuiscene
 indit semper fidene
 confidens scilicet monae
 praecipuo munimine

quem dicitur...

Taudum scilicet spiritus
 habebat inuiscenibus
 regnum quod est sublimibus
 deo dignum et sanctius
 gladium quoque spiritus
 leuatum ad nequissimum
 quo per fecten venet superbo
 tenens scilicet inuiscenibus
 ab angelis...

Humilissimus benignus
 probus indilectibus
 humanus iustus commoda
 laudabilis in moribus
 hilans uultu subnuus
 cantatis in floribus
 decoratus ordinibus
 factus palam mortalibus

quem dicitur...

scriptum est eruditus
 inspiratus diuinitas
 in sacramento spiritus
 canonicis affatibus
 uetens noua actibus
 testamento praefulgens
 feruens spiritu placidus
 deo canus et piissimus

ab angelis...

Calcauit mundum subdolum
 cantatis propter studium
 castitatis firmissimum
 contempnens omne uitium
 in senibus agnum floridum
 pectus adornans lucidum
 diuinum habitaculum
 tuum nomine sanctum
 quem dicitur...

Elegit a primordio
quod erat in principio
aeternum uerbum paterno
eructatum sanctissimo
corde uerum altissimo
carus eidem lucido
pignus praeclaro animo
constans opere placido

ab angelis . . .

Fulgebat alti fulgore
solis uic¹ in uertice
rutulantis meridie
fidei claritudine
confirmatus ex uiscere
in dei semper fidere
confidens sanctimoniae
praecipuo munimine

quem deus . . .

Gaudium sancti spiritus
habebat in uisceribus
regnum quod est sublimibus
deo dignum et fortius
gladium quoque spiritus
leuatum ad nequissimus
quo prosterneret superbos
tenens sanctis in manibus . . .
ab angelis . . .

Humilis sanctus benignus
probus in dei legibus / dus
humanus iustus commo
laudabilis in moribus
hilaris uultu subrius
caritatis in floribus
decoratus ordinibus
factus palam mortalibus
quem deus . . .

INscripturis eruditus
inspiratus diuinitus
in sacramentis prouidus
canonicis affatibus
ueteris noui actibus
testamenti praefulgidus
feruens spiritu placidus
deo carus et pissimus
ab angelis

Kalcauit mundum subdolum
karitatis per studium
kastitatis firmissimum
contempnens omne uitium
inserens agrum floridum
pectus adornans lucidum
diuinum habitaculum
trino nomine sancitum
quem deus . . .

¹ An 'e' has been written *prima manu* over and after the last letter of 'uic.'

compadē sapientiae
 constituit inspectore
 inter auro scientiae
 condito dī munere
 in flam matismagiopere
 luce uende iustitiae
 exaltatus munimine
 legis sp̄s littere...

ab angelis...

Magnū ad p̄naendit bradium
 aeterna uita condignum
 ad ep̄tus sc̄m proemium
 post labonē p̄missum
 cuius p̄fectum mentitū
 uo cam us in auxilium
 ut mēne am̄r omnium
 uitiorum excidium...

quem d̄r

Notus sc̄onum coetibus
 abbatum in ordinibus
 monachorum militibus
 anchoritarū sensibus
 sinodum sc̄is plebibus
 immo uir apostolicus
 clauus cunctis in fortibus
 ad auctus in sublimibus...

ab angelis

Op̄na p̄disimam
 infundamento possita
 O contēptorē omnium
 nēnū nequā p̄sentatū
 O ducem sc̄m militum
 d̄no militantium
 O tinonem fortissimū
 d̄no totum deditum...

quem d̄r

Possitum mure p̄ferre
 uice in luce populū
 dissipare disp̄ndere
 cuncta mala diffringere
 aedificare plantare
 bona tota in commune
 mone sc̄i enemiāe
 constituti in culmine...

ab angelis...

Quis contempsit p̄aescientia
 huius eu decidua
 Quis ascendit ad sup̄bina
 toto animo audia
 Quis uolebat in ethera
 carne uolane possita
 Qualiter iste talia
 ad ep̄tus sc̄a meneta...

quem d̄r...

Lampadem sapientiae
constituit in pectore
in tesauo scientiae
condito dei munere
inflammatus magnopere
luce uerae iustitiae
exaltatus munimine
legis *spiritus* littere¹.,.

ab angelis . . ,

Magnum adpraendit² bradium
aeterna uita condignum
adeptus *sanctum* proemium
post laborem firmissimum
cuius perfectum meritum
uocamus in auxilium
ut mereamur omnium
uitiorum excidium . . ,

quem *deus*

Notus *sanctorum* coetibus
abbatum in ordinibus
monachorum militibus
anchoretarum sensibus
sinodum *sanctis* plebibus
immo uir apostolicus
clarus cunctis in sortibus
adauctus in sublimibus :.

ab angelis

O petram solidissimam
in fundamento possitam
O contemptorem omnium
rerum nequam praesentium
O ducem *sanctum* militum
domino militantium
O tironem fortissimum
domino totum deditum . . ,
quem *deus*

Possitus muri ferrei
uice in luce populi
dissipare disperdere
cuncta mala destruere
aedificare plantare
bona tota in commune
more *sancti* eremiae
constituti in culmine :. . .

ab angelis . . ,

Quis contempsit praesentia
huius cui decidua
quis ascendit ad superna
toto animo gaudia
quis uolebat in ethera
carne uolare possita
qualiter iste talia
adeptus *sancta* mereta :.
quem *deus* . . ,

¹ A badly formed 'a' has been written by a later hand over and between the last two letters of 'littere.'

² A point has been placed after the 'p' in 'adpraendit,' and a small 'b,' with a point before it, has been written *prima manu* above it.

Rex ita in ecclesiam
 catholicam per nequiam
 ne tenens fidem solidam
 malam contra nequitiam
 suam exercens animam
 sanctam legem per patinam
 cuius exopto thiam
 mihi adonnat animam
 ab angelis.

Sapiens suos in terris
 sanctos eleuans oculos
 deducebat ad supernos
 capite sancto intentos
 parte sancta in extrema
 collocauit sua viscera
 centum omnis opera
 habens sancta per studia
 quem dicitur

Tulit suam memoriam
 ad mansionem supernam
 canam deo & floridam
 suam exercens animam
 contempnens terram subdola
 uanem omne insaniam
 domuens cum abraham
 ad terram illam optimam
 ab angelis.

Ultam aeternam
 adeptus est sub corona
 ubi ad summa peruenit
 per mansueta in secula
 comitatus agmina
 angelorum per nae cipa
 in quibus semper talia
 ut glans in ecclesia
 quem dicitur

Christum orabat manifestum
 summum omnium obsequium
 christi tenens officium
 actum per apostolicum
 huius sequens uestigium
 ducens deo exercitum
 in sanctam habitaculum
 trinitatis lectissimum
 ab angelis.

innum deo cum cantico
 immolabat altissimo
 diei noctis circumculo
 orans sepe cum triumpho
 nunc cantauit sub domino
 cantileum nouum deo
 iunctus choro angelico
 summo sancti in iubilo
 quem dicitur

Rexit *sanctam* ecclesiam
 catholicam per regulam
 retinens fidem solidam
 malam contra nequitiam
 suam exercens animam
sanctæ legis per paginam
 cuius exopto gratiam
 mihi adornat animam :
 ab angelis . . ,

Sapiens suos internos
sanctos eleuans oculos
 deducebat ad superos
 capite *sancto* intentos
 parte *sancta* in dextera
 collocans sua uiscera
 centorionis opera
 habens *sancta* per studia
 quem *deus*

Tulit suam memoriam
 ad mansionem supernam
 caram deo et floridam
 suam exercens animam
 contempnens terram subdolam
 uanem omnem insaniam
 domuens cum abraham
 ad terram illam optimam :
 ab angelis . . ,

Uitam aeternam fulgida
 adeptus est sub corona
 ubi adsumet praemia
 permansura in saecula
 comitaturus agmina
 angelorum praecipua
 inquirens semper talia
 uigilans in æcclesia :
 quem *deus*

CHristum orabat magistrum
 summum ornans obsequium
christi gerens officium
 actum per apostolicum
 huius sequens uestigium
 ducens deo exercitum
 in *sanctam*¹ habitaculum
 trinitatis lectissimum : . ,
 ab angelis . . ,

Ymnum deo cum cantico
 immolabat altissimo
 diei noctis circulo
 orans sepe cum triumpho
 nunc cantauit sub numero
 canticum nouum domino
 iunctus choro angelico
 summo *sanctus* in iubilo . . ,
 quem *deus* . . ,

¹ Points have been placed below and over the (second) 'a' in '*sanctam*.'

Sonacine tur iustitiae
 castitatis eximiae
 mundo operatur sindone
 insigni castimoniae
 foemina lucidae
 habens toto exuere
 cuius scō pro opere
 neddetur menci condigne

quē dñs ad ethiā
 conduxit habitacula
 ab angelis custodita

p h' mansueta in faculae

in manu & oratione scī consilli
 abbatis portu omniū pōr dñe
 in tua pace custodi

Audite bonum exemplū

benedicti pauperū

Camelaci cumiensis

dñi iusti famuli

exemplum praebent in to

fidelis in opē

gratias dō agens

h' lanis in omnibus

ieiunus & mansuetus

castus hic servit dō

nes opera ut possim us

tuodñe & pēficene uo

bulane inua necti toto

Laetatur in pauper

m'atē in omnibus

noctibus & dieb'

onat dñm suum

Prudens iustus ac fidelis

quem cognati diligunt

Regem dñm aspexit

saluatorem quē suum

tribuit huic aeterna

uitam cum fidelibus

Xpm illum in sinu aut

Patriarchae abraham

in paradiso regnabit

cum scō elyazar o

colla ad secundā

esto nobis p'ector in

ista die dñe scē pa

tris o mps aeterned

& missenator & missen

cor & auxiliator & d

ux nobis & illuminator

cordiū nostronū custodi

dñe cogitationes serm

nes opera ut possim us

tuodñe & pēficene uo

bulane inua necti toto

Zona cinctus iustitiae
 castitatis eximiae
 mundo opertus sindone
 insigno castimoniae
 foeminalia lucidae
 habens toto ex uiscere
 cuius *sancto* pro opere
 reddetur mercis condigne
 quem *deus* ad etherea
 conduxit habitacula
 ab angelis custodita
 permansura in saecula: .¹

Per merita et orationes *sancti* comgilli
 abbatis nostri omnes nos *domine*
 in tua pace custodi:—

YMNUM SANCTI CAMELACI

Audite bonum exemplum
 benedicti pauperis
 camelaci cumiensis
 dei iusti famuli / to
 exemplum praebet in to
 fidelis in opere
 gratias deo agens
 hylaris in omnibus
 ieiunus et mansuetus
 kastus hic seruit deo

nes opera ut possimus placere in conspe *
 tuo *domine* et perficere uoluntatem tuam et *
 bulare in uia recta toto nostrae uitae t *

/tate
 laetatur in pauper
 mitis est in omnibus
 noctibus adque diebus
 orat *dominum* suum
 prudens iustus ac fidelis
 quem cognati dilegunt
 regem *dominum* aspexit
 saluatoremque suum
 tribuit huic aeternam
 uitam cum fidelibus
christum illum insinuauit
 patriarchae abrahamae
 ymparadiso regnabit
 cum *sancto* elizaro...

COLLECTIO² AD SECUNDAM

Esto nobis protector in
 ista die *domine sancte* pa
 ter. *omnipotens*. aeterne *deus*
 et misserator et misseri
 cors et auxiliator et d
 ux nobis et inluminator
 cordium nostrorum custodi
domine cogitationes serm *

¹ An 's' with a mark of contraction over it has been written *prima manu* to the right of and slightly above this word.

² We have expanded this abbreviation into 'COLLECTIO,' as this form of the word is found on fol. 22 verso, 2nd col., line 8, which is the only place in this MS. where the word is written *in extenso*.

Coramur. ⁱⁿ fine
 Rex ortu solis lumine
 xpo omni nomen
 ad esto nobis dñe qui
 ad ⁱⁿ regnar in saecula
 Xpi per horam ten
 certiam di pnae
 canitur elementiam
 ut nobis pō petua
 suam tribuat gratia
 ad ⁱⁿ regnar
 Tuis panes supplicibus
 sexta ora onantibus
 quapuntis omnibus
 xpe in cuce positis
 ad ⁱⁿ regnar pō
 Exaudi pnae res omni
 nona ora onantium
 in qua xpe conuiliat
 uita p per angelum
 ad ⁱⁿ regnar uer pō
 Ues p botino subtem pone
 te inuocamus dñe nos
 tuis pnae
 annuae noscitur pō
 ceteris ignoret.

locum tunc pō ex
 timus xpe in tuis
 laudibus miseriam
 omnibus te exconde
 pnae cantibus qui
 ad ⁱⁿ regnar
 Hu clementer uisita
 nocte onantes media
 quadumia potentia
 pnae solus in uincula
 ad ⁱⁿ regnar
 Quis subueni omnibus
 te ten sem laudan
 tibus unum q. Con
 pteantibus sacris
 pmo rum cantibus
 tē ⁱⁿ regnar mē
 Tallonum xpe cantibus
 Ste de pnae con pō n
 nantibus pō m
 ob quondam plet
 bus nostris intende
 pnae cibus quipz.

ITEM ALIA AD SE

Te oramus altissime
exortu solis lumine
christo oriens nomine
adepto nobis *domine* qui *DAM*
regnas in saecula

AD TERTIA

*CH*risti per horam ter¹
tertiam diprae
camur clementiam
uti nobis perpetuam
suam tribuat gratiam
qui regnas

AD SEXTA.

Tuis parce supplicibus
sexta ora orantibus
qua fuisti *pro* omnibus
christe in cruce possitus

AD qui regnas NONA

*EX*audi praeces omnium
nona ora orantium
in qua *christe* cornilium
uisitasti per angelum

AD qui regnas UESPERTINA.

*UES*pertino sub tempore
te inuocamus *domine* nos
tris praeci bus
annuae nostris pec
catis ignosce :.

COLLECTIO AD INITIUM NOCTIS²

Noctis tempus exi
gimus *christe* in tuis
laudibus miseriaris
omnibus te ex corde
praecantibus qui
regnas

AD NOCTURNO

*I*Hesu clementer uisita
nocte orantes media
qua diuina potentia
petri soluisti uincula
qui regnas

AD MATUTINA

*D*eus subueni omnibus
te ter *sanctum* laudan
tibus unumque con
fitentibus sacris
ymnorum cantibus

ITEM qui regnas MATU

Gallorum *christe* cantibus TI
te depraecor so N
nantibus petri AS
ob quondam fleti
bus nostris intende
praecibus. qui regnas :.

¹ A thick stroke has been placed over 'ter' with the view of deleting it.

² This title is nearly illegible. Muratori read it 'IN HORA DIMIDII NOCTIS.'

Christi qui pulvis tenebris
diei lucem tribuis
aduentum ueni lumi
nis tuis effunde fa
mulis. qui regnas.

Ad laudem
et
Reffena mufabizna
tiar dno dno quinos
ned finisti tuo sco san
tuine ut pnaecer ad
petitiones nostras
uice p nimirum
tibi oblatas pie ele
me inter q: suscipias
qui regnas

ad honam tertiam

Tibi subnixis pnae
cibus xpo dno sup
plicamus qui in hona
tertia diei spm sem
apostolis onantibus
emisisti eiusdem gna
tie participatione
nobis porcentibus in
beas concedi qui regnas

ad honam sextam

Omnipotens aeternus
deus qui nobis magna
lia fecisti sexta ho
na in uicem ascendisti
& tenebras mundi in
luminasti sic & corda
nostra in luminare
dit tenebris qui regnas

ad honam nonam

Nonam agitur diei hona
ad te dno directas sup
plicatione qua cul
toribus tuis diuina
monstrantur mira
cula nostra quoq: eo
rum imitatione cor
da in lumine qui regnas
ad uesperantinam

Uesperantina oratio
nostra ascendat ad
aures diuinae maiest
tatis tuae & descendat
benedictio tua dno su
per nos quem ad modum
spera uimus in te
qui regnas

ITEM ALIA AD MATUTINA.

Deus qui pulsas tenebris.
diei lucem tribuis
aduentum ueri lumi
nis tuis effunde fa

ITEM¹ mulis., qui regnas.,
AD EXaudi nos *domine* sup
SE plices tuos qui in
CUN hac ora prima diei
DA. refferamus tibi gra

tias *domino* deo *nostro* qui nos
redemisti² tuo *sancto* san
guine ut praeces ad
petitiones nostras
uice primitiarum
tibi oblatas pie cle
menterque suscipias
qui regnas

., ad horam tertiam³.,

Tibi subnexis prae
cibus *christo domino* sup
plicamus qui in hora
tertia diei *spiritum sanctum*
apostolis orantibus
emisisti eiusdem gra
tiae participationem
nobis poscentibus iu
beas concedi. qui regnas

ad horam sextam

Omnipotens aeternae
deus qui nobis magna
lia fecisti sexta ho
ra crucem⁴ ascendisti
et tenebras mundi in
luminasti sic et corda
nostra inluminare
digneris qui regnas

ad horam nonam

Nona agitur diei hora
ad te *domine* directa sup
plicatione qua cul
toribus tuis diuina
monstrantur mira
cula nostra quoque eo
rum imitatione cor
da inlumina.: qui regnas

., ad uespertinam.,

Uespertina oratio
nostra ascendat ad
aures diuinae maies
tatis tuae et discendat
benedictio tua *domine* su
per nos quem ad modum
sperauimus in te
qui reg nas

¹ A Greek cross has been placed on the left margin above this title.

² A slanting stroke, with a point above it, has been placed over the space between 'redemisti' and 'tuo,' and the word 'de,' under a similar stroke and point, has been written on the margin by a later correcting hand.

³ From this point it will be noticed that titles are sometimes written by the original scribe in a smaller handwriting, instead of being left to be filled in afterwards by the rubricator.

⁴ A point under a slanting stroke has been placed after 'crucem,' and the word '*sanctam*,' under a slanting stroke with a point above it, has been written on the left margin.

ad initium noctis

Qui inextinguibilis
tenebras illuminas
noctium densitatem ca-
lignis inlustras conda-
nostra Inopem manda-
torum tuorum te oramus
dñe custodias. quinegas.

Voluntas nunc diei tempo-
ribus nocturnis que
spatium superuenientibus
dñi misericordiam dipn-
aemur ut supplicia di-
uinis sensibus tenebra-
rum operibus nē un-
tane possimus. quine-
gas. ad pacem celebrandam.
Iuste egimus.

Redemisti nos dñe dñr
uentutis in tuo scō san-
guine nunc adiuua nos
in omnibus ihu xpe
quinegas
pro multa diligentibus.

pro actuali ne nocte
caelestis perman-
neat semper in
uirceribus nostris
ut non timeamus
atimone noctur-
no quinegas.

Redo in dñm pa-
trem omnipo-
tentem inuisibi-
lem omnium crea-
turarum visibili-
um & inuisibilium
conditorem.

Redo & in ihu xpo
filium eius unicum
dñm nrm dñm omni-
potentem concep-
tum de spū scō natū
de maria uirgine
passum sub pontio
pilato qui cruci-
fixus & sepultus

ad initium noctis

Deus qui inextrecabiles
tenebras inluminas
noctium densitatem ca
lignis inlustras corda
nostra in opere manda
torum tuorum te oramus
domine custodias. qui regnas :. ,

AD INITIUM NOCTIS.

Euolutis nunc diei tempo
ribus noc turnisque¹
spatis superuenientibus
dei misericordiam dipr
aecemur ut suppliti di
uinis sensibus tenebra
rum operibus renun
tiare possumus., qui regnas :.
., ad pacem celebrandam :.

INiuste egimus.²

Redemisti nos *domine deus*
ueritatis in tuo *sancto* san
guine nunc adiuua nos
in omnibus *ihesu christe* :

qui regnas

Pax multa diligentibus :. ³

Pax tua *domine* rex
caelestis perma
neat semper in
uisceribus nostris
ut non timeamus
a timore noctur
no, qui regnas :.

INCIPIT SYMMULUM

CRedo in *deum* pa
trem omnipo
tentem inuisibi
lem omnium crea
turarum uisibili
um et inuisibilium
conditorem.

CRedo et in *ihesum christum*
filium eius unicum
dominum nostrum deum omni
potentem concep
tum de *spiritu sancto* natum
de maria uirgine
passum sub pontio
pylato qui cruci
fixus et sepultus

¹ Some word like 'nostri' has been first written and afterwards partly altered, partly erased.

² There is a mark of abbreviation over 'egimus,' to shew that these two words are only the opening words of a longer sentence, viz., Ps. cv. 6, or Judith vii. 19.

³ There is a mark of abbreviation over 'diligentibus' to shew these three words are only the opening words of a longer sentence, viz., Ps. cxviii. 165.

discendit ad infe-
 nos tentia diene
 suu nexit amor
 tuus ascendit in
 caelis sed itaq. ad
 dextenam dī pa-
 tris omnipoten-
 tis exiit de en-
 turis iudicane-
 uiuor ac mortuos.
 Credo & in spm scm
 dnm omnipotentē
 unam habentem
 substantiam cum
 patre & filio scām
 esse a ecclesiam ca-
 tholicam abnemi-
 sa peccatorum
 scōrum communi-
 onem canisnesur-
 rectionem Credo
 uitam post mortē
 & uitam aeternam

in gloria xpi haec
 omnia Credo in dnm
 ORATIO dñi Amen: 7

Pater noster quies-
 in caelis scī ficetur
 nomen tuum. ad ue-
 niat regnum tuum.

fiat uoluntas tua sicut
 in caelo & in terra pa-
 nem pñm cotidianū
 elanobis hodie. &
 remitte nobis debi-
 ta nostra. sicut &
 nos demittimus de-
 bitis tuis.

& ne peratians nos
 induci in temptati-
 onem sed libera nos
 a malis. Amen.

Denham in edie
 noctis tunc tansi
 sunt angeli denati
 uitate dñi in ihu xpi

discendit ad infe
ros tertia die re
surrexit a mor
tuis ascendit in
caelis seditque ad
dexteram dei pa
tris omnipoten
tis. exinde uen
turus iudicare
uiuos ac mortuos.

CRedo et in *spiritum sanctum*
deum omnipotentem
unam habentem
substantiam cum
patre et filio¹ *sanctam*
esse aecclesiam ca
tholicam abremi
sa peccatorum
sanctorum comuni
onem carnis resur
rectionem credo
uitam post mortem
et uitam aeternam

in gloria *christi* haec
omnia credo in *deum*
ORATIO DIUI amen :. ,

NA . . .

Pater noster qui es
in caelis *sanctificetur*
nomen tuum. adue
niat regnum tuum.
fiat uoluntas tua sicut
in caelo et in terra. pa
nem nostrum cotidianum
da nobis hodie. et
remitte nobis debi
ta nostra. sicut et
nos demittimus de
bitoribus nostris.
et ne patiaris nos
induci in temptati
onem sed libera nos
AD a malo NOC

TURNO.

Per horam mediae
noctis tunc gauisi
sunt angeli de nati
uitate domini nostri ihesu *christi*

¹ A group of three points is placed after and above the word 'filio.' The meaning of these points is not obvious. See fol. 10 verso, note 3, and fol. 35 verso, line 14, where the words 'et filio' have been added afterwards to the original text.

ita & nos laetari de
 beamus in tua pace
 omnipotens dñs quoniam
 ad maiorem gloriam
 tuam dñe in luminaria
 tuorum caliginum con
 ditor quia elementorum
 remissor cre
 minum misericor
 diatua dñe mag
 na est super eos
 qui te toto cor
 de nequi nunt
 ma iestas tua dñe
 mane nos exau
 diat & deleat de
 licta nostra
 quae tibi non sunt
 abditae quoniam
 tu es spes & salus
 tua es iustitia & iur
 tus tu es adiutor in
 tribulationibus

tu es defensor
 manuum nostrarum
 dñs isrl in omnibus
 qui nequias operantur
 ne memineris iniquita
 tum nostrarum in
 antequam scito nris
 ante coeperint nos
 miseri condice tua
 quia pauperes fac
 ti sumus nimis adiu
 uanos dñs salutaris
 noster propter gloriam
 nominis tui dñe libe
 ranos & propitius esto
 peccatis nostris pro
 pter nomen tuum ne
 tradas bestias animas
 confitemini tibi
 animas pauperum
 tuorum ne obliuiscaris
 in finem Res
 pice in testamentum
 tuum dñe

ita et nos laetari de
bemus in tua pace
omnipotens *deus.*, qui regnas

AD MATUTINAM

TU es *domine* inlumna
tor caliginum con
ditorque elemento
rum remisor cre
minum misericor
dia tua *domine* mag
na est super eos
qui te toto¹ cor
de requirunt
maiestas tua *domine*
mane nos exau
diat et deleat de
licta nostra
quae tibi non sunt
abditae. qui regnas :.

ITEM AD MATUTINAM

Tu es spes et salus
tu es uita et uir
tus. tu es adiutor in
tribulationibus

tu es defensor ani
marum nostrarum
deus israhel in omnibus

qui regnas ORATIO

N	e memineris iniqui	COM
	tatum nostrarum	MO
	antiquarum cito	NIS.
	antecoepent nos	FRA
	misericordiae tuæ	TRO
	quia pauperes fac	ROM
	ti sumus nimis adiu	
	ua nos <i>deus</i> salutaris	
	<i>noster</i> propter gloriam	
	nominis tui <i>domine</i> libe	
	ra nos et propitius esto	
	peccatis nostris prop	
	ter nomen tuum ne	
	tradas bestis animam	
	confitentem tibi	
	animas pauperum	
	tuorum ne obliuis	
	caris in finem res	
	pice in testamentum	
	tuum <i>domine.</i> ,	

¹ An original rent in the membrane causes the spacing after this word, and a somewhat lesser spacing in each of the next ten lines which has not been reproduced in the printed text. The rent also affects fol. 20 verso, naturally.

O sin adiutorium meum.
 intende dñe ad ad
 iutandum me festina
 festina dñe libera me
 nos ex omnibz pecca
 tis nostris
 p baptizatis
 saluum fac populum
 tuum dñe & benedic
 hereditate tue &
 nege eos & extolle
 illos usq. in saeculum
 Misere ne ecclesiae
 tue catholicae qua
 missa in tuo scto sanguine
 quinegat
 Exsurge dñe in pe
 quem tuam tu &
 anca scificationis
 tuae sacerdotasui
 induentur iusticia
 & scitui qui
 accedunt in te dñe
 omnes scitui qui spe
 rant in te in omni ue
 ritate.

p abbate
 dñs confentit eum
 bñm pfectum & bea
 tum pacis eum in ter
 ra dñs custodit te
 ab omni malo custo
 diat animam tuam
 dñs dñs custodiat
 introitum tuum &
 exitum tuum ex hoc
 nunc & usq. in saeculum
 Custodimor dñe ut pu
 pullam oculi sub
 um bna alarum
 tuarum ptegenos
 pnote tene &
 scificatione dignemur
 omnibus omni pdr
 quinet nas
 p pnatu nitate
 Tū dñe ser uabis nos
 & custo dies nos
 asne nat one hanc
 Exaudi o nationes
 nostras p pnatibz
 nostris ut illis dñm
 reniamur.

pro abbate

Deus in adiutorium meum
intende *domine* ad ad
iuuandum me festina
Festina *domine* liberare
nos ex omnibus pecca
tis nostris

pro baptizatis

Saluum fac populum
tuum *domine* et benedic
hereditate¹ tuae et
rege eos et extolle
illos *usque* in saeculum
Miserere² aecclesiae
tuae catholicae³ quam
in tuo *sancto* sanguine
qui regnas

EXsurge *domine* in re
quiem tuam tu et
arca *sanctificationis*
tuae sacerdotis tui
induentur iustitia
et *sancti* tui., qui
Laetentur in te *domine*
omnes *sancti* tui qui spe
rant in te in omni ue
ritate.,

Dominus conseruet eum
et inuifict⁴ eum et bea
tum faciet eum in ter
ra *dominus* custodit te
ab omni malo custo
diat animam tuam
dominus dominus custodiat
introitum tuum et
exitum tuum ex hoc
nunc et *usque* in saeculum⁵
Custodi nos *domine* ut pu
pillam oculi sub
um⁶ bra alarum
tuarum *protege* nos
Protegere et
sanctificare digneris
omnibus omnipotens *deus*
qui regnas.,
:., *pro fraternitate* :.,
Tu *domine* seruabis nos
et custodies nos⁷
EXaudi orationes
nostras *pro* fratribus
nostris ut illis *deus* mi
seriaris.

¹ A small 'i,' followed by a point, has been written *prima manu* over the last letter of this word.

² A slanting stroke, with a point over it, written after and above this word, indicates the omission of '*domine*' which has been added on the left margin by a contemporary correcting hand.

³ A slanting stroke above a point has been placed after and above this word, and the word '*redemisti*,' with a point beneath a slanting stroke placed over it, has been added *prima manu* on the left margin. '*Quam*' is also an addition to the original text.

⁴ Two points have been placed within the first two letters of this word, and the syllable '*ui*,' under a point and two short vertical strokes has been written over it by an early correcting hand. These strokes form a small '*u*,' shewing that the correction itself was not clear.

⁵ Some such title as '*PRO FRATRIBUS*' has been omitted after this line.

⁶ See fol. 20 recto, note 1.

⁷ The following words have been written afterwards by a contemporary hand on the space and margin below this line '*a generatione hac et in eternum*.'

pro pace populum eorum
 : Qui uirtutem populo
 suo dabit et benedi-
 cet populo suo in pace.
 Pacem praestare digno-
 nis omnibus omnibus
 qui regnar

pro blarum amantibus
 Dne misericordia tua
 in saeculum opera
 manuum tuarum
 ne dissipias

Dne diuinitatem ne
 frustas illis hoc
 in peccatum

pro impiis
 Illi caecos dr decedant
 a ceteris omnibus suis
 usque in uitam
 te dne

Confundantur illi
 qui confidunt in se
 & non in dne qui
 confidimus in te
 propter faciem tuam

Dne saluum fac
 o dne benedixisti
 ne

pro prosperitate
 itenens praeser-
 uans famulatus

Confiteantur tibi
 dne omnia ope-
 ra tua & sciet
 confiteantur tibi

Tibi gratias agunt
 animae nostrae
 in numeris bene-
 ficiorum dne quoniam

pro elemosinis
 Dispersione dedit pau-
 peribus iustitia
 eius manet in sae-
 culum saeculi
 cornu eius exaltabi-
 tur in gloria

Elemosinas facien-
 tibus in hoc mundo
 ne tribue dne in
 negotio suo

pro pace populorum et regum

Dominus uirtutem populo
suo dabit *dominus* benedi
cet populo suo in pace
Pacem praestare digne
ris omnibus omnipotens *deus*
qui regnas

pro blasfemantibus

Domine misericordia tua
in saeculum opera
manuum tuarum
ne dispicias

Domine deus uirtutum ne
statuas illis hoc
in peccatum

pro impiis

Iudica illos *deus* decedant
a cogitationibus suis.¹
usque inritauerunt
te *domine*

Confundantur illi
qui confidunt in se
et non nos *domine* qui
confidimus in te.,

pro iter facientibus.

O *domine* saluum fac
o *domine* bene prospera
re

Prospiritatem
iteneris praesta
tuis famulis. qui²
Confiteantur³ tibi
domine omnia ope
ra tua et *sancti* tui
confiteantur tibi

Tibi gratias agunt
animae nostrae *pro*
innumeris bene
ficiis tuis *domine* qui regnas
pro elimosi⁴

Dispersit dedit pau
peribus iustitia
eius manet in sae
culum saeculi
cornu eius exaltabi
tur in gloria
Elimoysinas facien
tibus in hoc mundo
retribue *domine* in
regno tuo *sancto*.,

¹ The mark of abbreviation over 'suis' implies the absence of certain words from this passage which is taken from Ps. v. 11.

² The mark of contraction over 'qui' implies the text of the concluding formula.

³ Above this line some such title as 'PRO GRATIAS AGENTIBUS' should have been inserted.

⁴ It looks as if the writer had stopped short, not knowing how to spell the word 'eleemosynariis.'

p m f m m m
 Et clamauerunt
 ad dñm cum tri-
 bularentur &
 de necessitatibz
 eorum libenabit
 eos.

Tribue dñe tuis
 famulis sancta-
 tem mentis & cor-
 poris

Exsurgē dñe ad-
 iuuā nos & nede-
 me nos ppter no-
 mentuum

Adiutorium m̃m
 in nomine dñi

Salua nos ordi-
 natus per inuo-
 cationem sc̃i tui
 nominis quineqz

Qui sc̃i & electi
 tui cononam
 martinii.

praefata teonam
 dñe ut eorum mene-
 di obtineamus ubi
 quantam gloriam
 non mereamur quē
 ad te dñe clamabo dñe
 meus ne filea me

Qñs uirtutum nobis
 cum susceptor ñr
 dñs iacob

Adiutor ñr dñs iacob
 misere nobis dñe
 sc̃i in sc̃i ac̃i in malu-
 latus gloriosus in celis
 minabilis in terris p̃fess-
 tanobis dñe secundū
 magnam misericordi-
 am tuā dñe q̃d te pe-
 timus & opamur quineqz

Adiutor ñr dñs iacob
 nomen om̃p̃s dñi ora-
 mus ut nos martinū
 & om̃ium sc̃onū tuo-
 rum mentis socios
 uide p̃anet

pro infirmis

Et¹ clamauerunt
ad *dominum* cum tri-
bularentur et
de necessitatibus
eorum liberabit

eos ., .

TRibue *domine* tuis
famulis sanita-
tem mentis et cor-
poris

EXsurge *domine* ad
iuua nos et rede-
me nos *propter* no-
men tuum

ADiutorium *nostrum*
in nomine *domini*

Saluare nos dig-
neris per inuo-
cationem *sancti* tui
nomins² qui regnas

DEUS qui *sanctis* et electis
tuis coronam
martirii ., ³

praestitisti te oramus
domine ut eorum mere-
tis obtineamus ueniam
qui tantam gloriam
non mereamur qui regnas⁴

AD te *domine* clamabo *deus*
meus ne sileas a me :. ⁵

DOMINUS uirtutum nobis
cum susceptor *noster*
deus iacob

ADiutor *noster* *deus* iacob
miserere nobis *domine* qui. ⁶

COL LEC⁷ TIS

SANCTUS in *sanctis* agnus inmacu-
latus gloriosus in cælis
mirabilis in terris præ-
sta nobis *domine* secundum
magnam misericordi-
am tuam *deus* quae te pe-
timus et oramus qui regnas

AD MARTYRES.

aEternum uirtutis tuæ
nomen omnipotens *deus* ora-
mus uti nos martirum
et omnium *sanctorum* tuo-
rum meritis socios
uide⁸ pares

¹ Ps. cvi. 6. The reference is disguised by Muratori's reading 'Exclamauerunt.'

² An 'i' has been written between and above the last two letters of this word *prima manu*.

³ On the left margin, in a smaller contemporary handwriting, this title has been added 'DE MARTYRIBUS.'

⁴ Some such title as 'PRO TRIBULANTIBUS' has been omitted after this line.

⁵ The long mark of abbreviation over 'a me' implies the rest of Ps. xxvii. 1.

⁶ The mark over 'qui' implies the remainder of the formula.

⁷ The mark of abbreviation over 'LEC' is probably a clerical error.

⁸ An 'f' has been written over the first letter of this word *prima manu*.

deuotione strenuor
passione consimili
in resurrectione
feliciū facias co
aequari. quinequas
miserere mei dñs
secundū magnā

tribue dñe petiti
ab ipse ex fide secū
dum magnā miseri
cordiam tuam dñs. quinequas

+ Media nocte clamo
ne facto ut nos in
ueniamus panati
sponso. quinequas

Os dñs noster ad te deluce
utgilane debemus. o
tu exalta de qua ui
sumus & libera de so
pone animas nostras
& incubilibus nostris
compuncta in ut
tui esse memores me
ne amur quinequas.

Tuesper & salus. Tues
urta & uirtus. Tues
adutor in tribulati
onibus. Tues depen
sor animarum nos
trarum dñs isrl. ita
omnibus. quinequas

Qui in altis habitas
& humilia respicias
in caelo & in terra.
in mari & in omnib;
abis sis de profundis
dñs te dignae camur
ut firmes manus nos
tras ad proelium &
digitos nostros ad bel
lum quo possumus
in matutino interfi
cere omnes peccato
res terrae nostrae
ac nos in defice mene
amur & templum scm
tuum xpe quinequas.

deuotione strenuos
passione consimiles
in resurrectione
feliciū facias co
aequari. qui regnas¹

Miserere mei *deus*
secundum magnam²

TRibue domine peten
tibus te ex fide secun
dum magnam miseri
cordiam tuam *deus* qui regnas

AD NOCTURNO.³

Media nocte clamo
re facto ut nos in
ueniamur parati
sponso qui regnas

AD MATUTINA

Deus deus noster ad te de luce
uigilare debemus. et
tu excita de graui
sumno et libera de so
pore animas nostras
et in cubilibus nostris
conpungamur ut
tui esse memores me
reamur qui regnas ∴

ad ma[tutina]⁴

TU es spes et salus. Tu es
uita et uirtus. Tu es
adiutor in tribulati
onibus. Tu es defen
sor animarum nos
trarum *deus israhel* in
omnibus. qui regnas

AD MATUTINA

O qui in altis habitas
et humilia respicis
in caelo et in terra
in mari et in omnibus
abissis de profundo cor
dis te dipraecamur
ut firmes manus nos
tras ad proelium et
digitos nostros ad bel
lum. quo possumus
in matutino interfi
cere omnes peccato
res terrae nostræ
ac nos indefice mere
amur et templum *sanctum*
tuum *christe* qui regnas

¹ It seems as if some such title as 'PRO PAENITENTIBUS' should have been written after this line.

² The long mark of abbreviation over 'magnam' implies the remainder of Ps. l. 3.

³ A Greek cross has been placed on the left margin opposite this title.

⁴ This title has been written afterwards.

Qui scias tuos cum
 mensura pbar &
 sine mensura glorifi-
 cas cuius pnaecep-
 ta finem habent &
 pnoemia tenimur
 non habent. Exaudi
 per illorum mene-
 ta pnaecef nostras
 & tribue ut eorum
 patrocinia adiuuent
 nos ad fidei pfectum
 ad bonorum operum
 fructum ad pspem
 tatem bonum ad sa-
 lubritatem commo-
 dum ad nelegonem
 cultum ad diuini
 timoris augmentum
 pendam nrm ihm
 xpm filium tuum
 qui est rex regum

& dominus domi-
 nantium & gloria
 futurorum ne-
 nans & pbr manens
 una cum aeterno
 spu sco in saecula
 saeculorum.

Qui ex egiptu
 ex aet pto
 populo tuo maria
 diuisisti & suspen-
 sis utrumq. mar-
 tibus in specie
 mari eneg plu-
 enta iussisti animas
 quoq. nostras ad li-
 berationem peccatorum
 libere ne digneris
 ut transire uirtutum
 tunc tunc ualeamus
 hoste contempto

AD MARTYRIBUS¹

DEUS qui *sanctos* tuos cum
 mensura *probas* et
 sine mensura glorifi-
 cas cuius praecep-
 ta finem habent et
 proemia terminum
 non habent exaudi
 per illorum mere-
 ta praeces nostras
 et tribue ut eorum
 patrocinia adiuuent
 nos ad fidei *profectum*
 ad bonorum operum
 fructum ad *prosperi-*
 tatis bonum ad sa-
 lubritatis commo-
 dum ad relegionis
 cultum ad diuini
 timoris augmentum
 per *dominum nostrum ihesum*
christum filium tuum
 qui est rex regum

et dominus domi-
 nantium et gloria
 futurorum reg-
 nans et permanens
 una cum aeterno
spiritu sancto in saecula
 saeculorum . . .

COLLECTIO

POST CAN

DEUS qui exeunti TI
 ex aegypto CO
 populo tuo maria
 diuisisti et suspen-
 sis utrimque mar-
 ginibus in specie
 muri eregi flu-
 entia iusisti animas
 quoque nostras a di-
 luio peccatorum
 liberare digneris
 ut transire uitiorum
 gurgitem ualeamus
 hoste contempto

¹ This appears to be the wording of this faded title.

saluator mundi qui
cum aeterno patre
vivis dominaris ac
regnas cum spiritu sancto in
saecula saeculorum.

Quod ipse nos
trans omnia et
per nos ita ut sicut inde
cantato Imno beata
puerorum Infratata
sectamur ita tuo mu
nere peccatorum la
quer abscidit aeterni
ni ignis non ambiamus
in cendit saluator mun
di qui cum patre vivis.

Eclm de caelis lau
damus tibi ut carior
tunc novum canta
re

mereamur. Cedam
in seipsum venena
biliter dipnare ca
mur ut omnia no
ta nostra suscipi
as peccata dimit
tas saluator mun
di qui regnas.

Exultantes gau
dio per nos dicitur
nobis huius diei
luce omnipoten
ti deo laudes tri
asque. Referamus
ipsius misericordia
obsecrantes ut die
dominicae nesur
rectionis nobis
sollempniter cele
brantibus pacem
et tranquillitatem

saluator mundi qui
cum aeterno patre
uiuis dominaris ac
regnas cum *spiritu sancto* in
saecula saeculorum :. ,

COLLECTIO POST BENEDIC
TIONEM PUERO¹

EXaudi praeces nos RUM
tras *omnipotens deus* et
praesta ut sicut in de
cantato imno beata
puerorum instituta
sectamur ita tuo mu
nere peccatorum la
queys² absoluti aeter
ni ignis non ambiamur
incendiis saluator mun
di qui cum patre uiuis :.

COLLECTIO POST³ TRES PSA
TE *dominum* de caelis lau L
damus tibi ut can M
ticum nouum canta OS.
IN FINE. re

mereamur te *dominum*
in *sanctis* tuis uenera
biliter dipraeca
mur ut omnia uo
ta nostra suscipi
as peccata dimit
tas saluator mun
di qui regnas . . ,

COLLECTIO POST EUANGE
LIUM.

EXsultantes gau
dio *pro* reddita
nobis huius diei
luce *omnipoten*
ti deo laudes gra
tiasque referamus
ipsius *misericordiam*
obsecrantes ut *diem*
dominicae resur
rectionis nobis
sollemniter cele
brantibus pacem
et tranquillitate

¹ The expansion of the abbreviations has made it necessary to extend this line into two lines in print.

² The letter before 's' is either a 'y,' or the scribe began a long 's' and left it somewhat like an 'i.'

³ A point under and between the last two letters of 'POST' calls attention to some alteration. Was 'POST RES' on the point of being written instead of 'POST TRES'?

laetitia pnaer
 tane dignetur
 ut auxilia matuti
 na usq; ad noctem
 clementiae suae fa
 uore pteci exul
 tantes laetitia pbr
 petua laudeamus
 p dñm nrm ihñ xpm
 Sed dñe in luminatio
 & salus uena creden
 tibus resurrectio
 dominicae clari
 tatis in lumina Cor
 nrm ut trinitatis sci
 entia & unitatis cog
 nitione filii lucis &
 in embraxpi ac tñm
 plum scispr esse me
 ne amur qui regnas
 in saecula saeculorum

Huius dñe qui se
 licet in uone penfusi
 dum blandientem
 mundi huius inlecebrā
 gloriosa passione dis
 piciunt montem mor
 te uiceniunt conside
 nantesq; tenebras
 huius lucis centotā
 mino ac fine nuntunas
 sumptu sentunt de poena
 uitam & de monte uic
 toriam Rogamus te xpe
 ut forum pnae cibis ad
 iuuari me ne amur quo
 num consortes esse
 non possumus p ente
 xpe qui cum patre uiu
 dominans & regnas

Iuxta epistolam
 dño glo.

DE MARTYRIBUS

laetitiam praes
tare dignetur
ut a uigilia matuti
na. usque ad noctem
clemenitiae¹ suae fa
uore protecti exul
tantes laetitia per
petua gaudeamus
per dominum nostrum
ihesum christum sanctum²

SUPER HYMN

Sancte domine inluminatio U
et salus uera creden M.
tibus resurrectio
dominicae clari
tatis inlumina cor
nostrum ut trinitatis sci
entia et unitatis cog
nitione filii lucis et
membra christi ac tem
plum sancti spiritus esse me
reamur qui regnas
in saecula saeculorum

Hii sunt domine qui fe
lici cruore perfusi
dum blandientem
mundi huius inlecebram³
gloriosa passione dis
piciunt mortem mor
te uicerunt conside
rantesque tenebras
huius lucis certo ter
mino ac fine ruituras
sumpserunt de poena
uitam et de morte uic
toriam rogamus te christe
ut eorum praecibus ad
iuuari mereamur quo
rum consortes esse
non possumus per te
christe qui cum patre uiuis
dominaris et regnas

SUPER CANTEMUS

DOMINO GLORIOSE.

¹ A dot above the first 'i' in this word calls attention to the superfluous letter.

² The expansion of contractions has made it necessary to extend this line into two lines in print.

³ A later hand has written what is apparently a second 'c,' with a point above it, over and above the 'ce' in this word.

Deum cotidie popu-
 lum tuum iusto aequi-
 tate seruittutis absol-
 uis & perfluente
 spiritualis lauacri
 interna ne per missi-
 tahos omnes. Da nobis diui-
 tionum impugna-
 one uicem totam &
 deus tuis
 tenebris
 tuis deducit
 heredita-
 in scō ania quod pr-
 aepanauenerunt ma-
 nifestae saluator
 mundi quicum aequi-
 tate benedictio
 ce dñe & glorioso
 minabulum ad ubi-
 tutum effecton
 qui tuis puenit

in dñi supplicia con-
 fertur quantu
 ad sistes cui factu
 facilius est igni
 tēpenane natu-
 ram & uim quoda-
 modo exur stant
 co ew cene flamma
 num ut inter in-
 cendia. fatis diu-
 num tibi canent
 cum magna uic-
 ma exultant est
 eandem dñe ad hunc
 benandos ac pte-
 tendos nos dona-
 uerunt in salua-
 tor mundi in p-
 laudato dñm
 quem cuncta cae-
 lūte elementa
 dñm laudant

DEUS qui cotidie popu
lum tuum iugo aegyp
tio¹ seruitutis absol
uis et per fluenta
spiritalis lauacri
in terram repromisi
onis :·² da nobis diui³
tiorum inpugnati
one uictoriam et
deuictis
tenebris nos
tris deducas
hereditatem
in sanctoario quod pr
aeperauerunt ma
nus tuae saluator
mundi qui cum aeter

SUPER BENEDICTIONEM NO

TRIUM PUERORUM

Sancte domine et gloriosæ
mirabilium ad uer
tutum effector
qui tribus pueris

inter supplicia con
stitutis quartus
adsistes⁴ cui factum
facilium est ignium
temperare natu
ram et uim quodam
modo exusstantium
coercere flamma
rum ut inter in
cendia frigidi⁵ ym
num tibi canentes
cum magna uicto
ria exultarent
eandem⁶ domine ad li
berandos ac prote
gendos nos dona
uirtut m⁷ salua
tor mundi SUPER

LAUDATE DOMINUM

Quem cuncta ca DE
nite elimenta CAE
dominum laudent LIS

¹ A horizontal line has been placed over the last letter of this word, and the letters 'ae,' with a similar line above them, have been written *prima manu* on the margin. Some alteration has also been begun beneath the 'o.'

² Two slanting lines have been placed over the last letter of this word, and under two similar lines, preceded by points, these words have been added *prima manu* on the margin, 'deuicta hoste transducis.'

³ A point has been placed beneath the 'i' in this word, and an 'e' followed by a point has been written *prima manu* above it.

⁴ A point has been placed under the 'e' in this word, and an 'i' followed by a point has been written *prima manu* above it.

⁵ An 'a' has been written *prima manu* over the last letter of this word.

⁶ A horizontal line has been placed over the last letter of this word, and the word 'nunc,' with a similar line above it, has been written *prima manu* on the margin.

⁷ A horizontal line has been placed over the vacant space in this word in which a 'u' has been erased, and an 'e,' with a similar line above it, has been written *prima manu* on the margin.

Cuius confessio fa-
cna eadem in caelo
& terra & p[ro]no-
nasion nouum to-
nanti dicte .m. nū
factari iudicium ne-
fandus in fine con-
scriptum per feri-
pate diuersis spini-
tales melodia modis
ut xpm conlaud &
sp[iritu]s per saecula om[ni]b[us]
qui cum patre uiuunt

†

¶ Qui impiam ae-
scriptam denu[n]-
cunupta omib[us] m[un]-
das & diuisu mani-
plum h[ab]et popu-
lo p[ro]p[ri]et[er] p[ro]p[ri]e
ces i. a. u. i. ques si-
mus nos enas it nos
nostriis taliter

hostibus salua sal-
uator mundi qui

¶ Qui puenit fide
per uentab[us] p[ro]-
natis flammam p[ro]-
tidam facis & trib[us] p[ro]-
in uictis morte diue-
to quantus ad sistes
p[ro]p[ri]e ca[us]a mur p[ro]-
bis aefabus

car nista
lem uirtute
aefcer ad usas
per te ihu xpe qui
¶ O noster d[omi]n[us] om[ni]u
animarum te ad

oramus ut in hac ui-
tilia sollemis n[ost]ra
ad missa p[ro] uenire
p[ro]p[ri]et[er] quousque
tenebrae iniquitatis

cuius confessio sa
cra eadem in caelo
et terra et pigno
ra sion nouum to
nanti dicite ymnum
facturi iudicium ne
fandiis in fine con
scriptum per stri
pate diuersis spiri
tales melodia¹ modis
ut *christum* conlaudet
spiritus per saecula omnes
qui cum patre uiuit

SUPER CANTICO²

DEUS qui impiam ae
gyptum deniis³
curruptionibus mul
tas et diuisu mari
planum iter popu
lo praestes prae
ces exaudi quessi
mus nostras ut nos
nostris taliter

hostibus salua sal
uator⁴ mundi qui *regnas*

POST BENEDICTIONEM

<i>DEUS</i> qui pueris fide	TRI
feruentibus for	UUM
nacis flammam fri	PUE
gidam facis et tribus	RO
inuictis morte diuic	RUM
to ⁵ quartus adsistes	
praecamur no	

bis aestibus
carnis ta
lem uirtutem
pr aestes adustis
per te ihesu *christe* qui *regnas*.

POST LAUDATE

DOMINUM DE	CAE
<i>DEUS</i> noster <i>deus</i> omnium	LIS.
animarum te ad oramus ut in hac ui gilia sollempnitatis admisa ⁶ per uenire ⁷ praestes quousque tenebrae iniquitatis	

¹ An 'e' has been written afterwards by a different hand over the 'a' in this word.

² A Greek cross, with four points in the spaces made by the central crossing of its limbs, has been placed opposite this title on the margin.

³ An 'i' has been written *prima manu* over and between the first two letters of this word which are slightly spaced.

⁴ An 's' has been erased before the first letter of this line.

⁵ A slanting stroke has been placed over the last letter of 'diuicto,' and an 'a,' with a similar stroke above it, has been written on the margin afterwards by a different hand.

⁶ A second and round 's,' followed by a point, has been written by a later hand over and between the 'l' and 's' in this word, and a point has been placed below and between the same two letters.

⁷ This word seems to have been originally written 'preuenire,' but to have been altered *prima manu*.

nostrae conuer
tatur in lumine
sicut sol in meridie
splendet & salua
tor mundi qui n

Omnis inquam uene
rante trinitati do
no debitas laudes
& gratias unito resse
ramus affectu obse
crantes misericordia
eis ut nobis dñi & salua
toris nri beatae resur
rectionis participu
tam in spū quam etiam
in corpore concedat
qui tam patre uiuit
pore hominibus.

Respice dñe ad pnae
cer nostras qui in
firmos cecidisti
humanas etiam no
bis seificati orem
largire & immor
talitatem xpe
summerso in mari
pauone libera
am isrl nos quoq
per baptismi gra
tiam & crucis trium
phum ab omni ma
lo quersimus libe
rari per te xpe
qui nos de forma
ce eripisti sic nos
eripi.

nostrae conuer
tantur in lumine
sicut sol in meridie
splendescet salua
tor mundi qui *regnas*

POST EUANGELIUM

Dominicam nos

trae resurrec
tionis initium uene
rantes trinitati deo
nostro debitas laudes
et grates unito reffe
ramus affectu obse
crantes misericordiam
eius ut nobis *dominus* et salua
toris *nostri* beatae resur
rectionis participium
tam in *spiritu* quam etiam
in corpore concedat
qui cum patre uiuit...

POST HYMNUM.

Respice *domine* ad prae
ces nostras qui in
firmitates uisitasti
humanas et tuam no
bis *sanctificationem*
largire et inmor¹
talitatem *christe* qui *regnas*

ITEM POST CANTICO.²

Summerso in mari
faraone libera
tur *israhel* nos quoque
per baptismi gra
tiam et crucis trium
phum ab omni ma
lo quessumus libe
rari per te *christe*

ITEM POST BENEDI

DEUS qui tres pue TE³
ros de forna
ce eripuisti sic nos
eripias

¹ The 'n' in this word is '*in rasura*.'

² A roughly shaped Greek cross has been prefixed to this title on the margin.

³ The fourth syllable of this word has been accidentally omitted.

de supplicis inferni
qui regnas in saecula

POST LAUDATE DOMINUM DE CÆ

LIS.

Te laudamus domine cum
sanctis tuis ut praeces
nostras suscipere
digneris. qui regnas ∴ ,

POST EUANGELIUM

Resurgentem in hoc
diluculo dominum di
praecamur ut et nos
in uitam aeternam
resurgamus. per
omnia saecula saeculorum

POST YMNUM

Resurrectionem
tuam christe uene
ramur per quam
in aeternam sal
uari mereamur
per omnia saecula

CHriste¹ deus qui in sa
lutem populi tui
israhel adiutor et pro
tector fuisti quem
per siccum mare
ab aegypto duxisti
salua nos hoc modo
ab iugo peccati. qui
regnas in saecula

POST YMNUM

TRIUUM PUE

Te enim. omnipotens. deus be RO
nedicimus iure qui RUM
tres pueros liberasti
ab igne nos quoque² propter
misericordiam tuam
eripe. qui regnas

POST LAUDATE DOMINUM

DE CAELIS.

DEUS altissime rex an
gelorum deus laus
omnium elimentorum
deus gloriae et exultatio
sanctorum custodi animas

¹ A Greek cross has been placed upon the top margin above and to the left of the opening word of this collect. Some such title as 'Post CANTEMUS' has been omitted after the cross.

² A slanting stroke, with a point above it, has been placed after and above this word, and under similar marks on the margin the following words have been added in a smaller contemporary handwriting, 'de supplicio mortis aeternae ∴.'

Seruatum tuorum
 quinegar in saecula
 Cantu spiritalibz
 Dilectati in nos
 xpe consonanter
 canimus tibi quibz
 tua maiestas possit
 placari oblata lau
 dir hostia spiritalis

quatecum uiuit
 Iam post euange
 lio luculo lucis auc
 tone nesurgete
 exultans in dno de
 uicta monte quo
 peccata possimus
 semper obire uitae
 q. ambulamus in noui
 tate quatecum uiuit

Lux orta est in lu
 ce prima ex or
 dio dierum antiquo
 facta ungentur
 tuur dne. qui nos
 abluere uenit p
 cruce peccata
 quatecum uiuit

demar tyribz
 Rumphalium me
 moner martinum
 tuorum qui p te tol
 lerare uix illa pas
 sionum praecamus
 ut per sca merita ip
 sonum nostrorum ue
 niam mereamur pecca
 torum. quinegar

seruorum tuorum
qui regnas in saecula :.

POST EUANGE

CANticis spiritalibus	LI
dilectati imnos	U
<i>christe</i> consonantes	M ¹
canimus tibi quibus	
tua maiestas possit	
placari oblata lau	
dis hostia spiritali :.,	
qui tecum uiuit	

ITEM POST EUANGE

Deluculo lucis auc	LI
tore resurgente	U
exultemus in <i>domino</i> de	M ¹
uicta morte quo	
peccata possimus	
semper obire uitae	
<i>que</i> ambulemus in noui	
tate. qui tecum uiuit	

POST YMNUM

Lux² orta est in lu
ce prima exor
dio dierum antiquo
facta unigenitus
tuus *domine* qui nostra
abluere uenit per
crucem peccata
qui tecum uiuit

DE MARTYRIBUS.

TRiumphalium me
mores martirum
tuorum qui *pro* te tol
lerare uixilla pas
sionum praecamur
ut per *sancta* merita ip
sorum nostrorum ue
niam mereamur pecca
torum. qui regnas . . .

¹ For the exact position of the last four letters of these titles see collotype.

² This column commences in a larger style of handwriting which is continued by different scribes till fol. 29 recto, inclusive.

+ post. — canctur
 plebs isrl in pta
 nam nostru libe
 tur intransitu ma
 ni. nofero penta
 nam baptismi. libe
 ratu ab extar mun
 di. quinegar

post. bene dicite +
 Ut tres pueros in
 flamma saluasti.
 discessu in fornacem
 caelestis muniti. sic
 nos per angelu mag
 ni consili. liberare
 digneris ab igne im
 pendi. quinegar

+ post. letu dnm

Quem ex exercitu de
 caute caelorum caedem ostendite
 quem q. aeclesia. libe

lauda. seonum
 quem s. mizate.
 sperum uen sonum
 misere ne obsecro
 omnium nostroru
 quinegar

sup. caute
 Cantemus tibi u
 dñe exerci
 tuum xpe onan
 ter ut quem ad
 modum exemis
 a dilectum po
 pulum tuum cap
 tuitatis acenni
 mae iusto iter
 caedem ostendite
 libe eis nobis colump
 na

POST CANTEMUS¹

Plebs *israhel* in figu
ram nostri libera²
tur in transitu ma
ri. nos ergo per gra²
tiam baptismi. libe
ra tu ab exitis mun
di. qui regnas

POST BENEDICITE

Ut tres pueros in
flamma saluasti.
discensu in fornacem
caelestis nuntii. sic
nos per angelum mag
ni consilii. liberare
digneris ab igne im
ferni, qui regnas...

POST LAUDATE DOMINUM

DEUS quem exercitus DE
canit caelorum CAE
quemque aecclesia LIS

laudet³ *sanctorum*
quem ymnizat
spiritus uniuersorum
miserere obsecro
omnium nostrorum
qui regnas

SUPER CANTEM⁴

Cantemus⁵ tibi U
domine exerci S.
tuum *christe* oran
tes ut quem ad
modum exemis
ti dilectum po
pulum tuum cap
tiuitatis acerri
mae iugo iter
demonstrante
eis nubis colump
na

¹ A roughly shaped Greek cross has been prefixed on the margin to this title.

² The final 'a' in these lines has been written above the line.

³ An early correcting hand has written an 'a' over the 'e' in 'laudet.'

⁴ A roughly shaped Latin cross has been prefixed on the margin to this title.

⁵ The handwriting changes here. The new hand uses accents more frequently, especially over vowels long by nature and not by position.

27
 pendiem eadem ignis quoque pen noc
 tem fenditur ergo mane dextera
 leuaque In abruptum decessit accensib
 stupens unda solidatur tuus popu
 lus nauigat plantas minantes iter
 eus nec eques potest sequi nec natis
 mania tympanum quatit & minus
 iste cantatur rex speculatur tuetur.
 Itaque nos ab insectatione ueteris ini
 mici & ab omni periculo mundi &
 benigne dignetur saluator mundi qui
 cum aeterno patre uiuis dominatur
 ac regnat una cum aeterno spiritu sancto in se
 cula saeculorum.
 Super benedictionem
 trium puerorum.

per diem eadem ignis quoque per noc
tem fenditur¹ ergo mare dextera
leuaque in abruptum degestis acerribus
stupens unda solidatur tuus popu
lus nauigat plantis mira res iter
eius nec eques potest sequi nec ratis
maria tympanum quatit ymnus
iste canitur grex peculius tuetur.
iter² nos ab insectatione ueteris ini
mici et ab omni periculo mundi li
berare digneris saluator mundi qui
cum aeterno patre uiuis dominaris
ac regnas una cum aeterno spiritu sancto in sæ
cula saeculorum :.

SUPER BENEDICTIONEM

TRIUUM PUERORUM :

¹ An 'i' has been written *prima manu* over the 'e' in this word.

² An 'a' has been written by an early correcting hand over this word.

Tris ebri uenenabiles numero sacra-
 mento munita aetate teneri sed
 fidei soliditate nobis a amore diui-
 nae electionis nequa ad ornate ima-
 ginem contempsenunt utpote qui
 ipsum contempsenunt necem qui in
 sufflatur solito septies amplius caminu-
 rus incendi accipere & stuppa anima-
 tum citam incendium aestuantibus
 globis enubescit quoque ipsum alienis
 ignibus Caelum illo praecipitatur
 insontes ibidemque tunc propter quem
 praecipitatur Inueniunt christe
 taliter nos & transnanti intellectu alii
 funone & ab infinito igni dignemur
 liberare saluatore mundi qui cum aeter-
 no patre uiuis

Tris¹ ebrei uenerabiles numero sacra
mento muniti aetate teneri sed
fidei soliditate robusti amore diui
nae reigionis regis adorare ima
ginem contempserunt utpute qui
ipsum contempserant regem qui ira
sufflatus solito septies amplius caminum
iusit incendi ac pice et stuppa arma
tum citari incendium aestuantibus
globis erubescit quoque ipsum alienis
ignibus caelum illo praecipitantur
insontes ibidemque te propter quem
praecipitantur inueniunt *christe*
taliter nos et tyranni intellectualis
furore et ab ingenito igni digneris
liberare saluator mundi qui cum aeter
no patre uiuis

¹ A point has been placed over the 'i' of this word, and an 'e,' under a point, has been written above it by a later correcting hand.

Post laudat dñm decae 2^a
 Laudent te dñe angeli uirtutes sidera
 potestates & quae ontium suum tibi de-
 bent officio tuae laudationis exsultent
 ut per uniuersitatem armonia tibi in &
 concinnentem fiat ut in caelo facta & in
 terra uoluntas tua sit tibi praecamur
 dñe bene placitum in populo tuo ut
 per exaltationes tuas in eius faucibus
 collocatus maneat in singulis & uer-
 bitali anima tua. Quod o ceas & uita
 nofnae uentis quia semper aspicias
 & salus quam anseris exalter quia se-
 cundum multitudinem magnitudinis
 tuae. Te laudamus dñe gratia lau-
 dationis ostensa.

POST LAUDAT¹ DOMINUM DE CAELIS.

Laudent te *domine* angeli uirtutes sidera
potestates et quae ortum suum tibi de
bent officio tuae laudationis exsultent
ut per uniuersitatis armoniam^m tibimet
concinnentem fiat ut in caelo ita et in
terra uoluntas tua sit tibi praecamur
domine beneplacitum in populo tuo ut
per exaltationes tuas in eius faucibus
collocatas maneat in singulis et uer
bi tui armatura qua doceas et uitae
nostrae ueritas quia² semper aspicias
et salus qua mansuetos exaltes quia se
cundum multitudinem magnitudinis
tuae te laudamus *domine* gratia lau
dationis ostensae

¹ The final 'e' of this word has been accidentally omitted.

² The 'i' of this word is marked by a point above it for erasure.

immolatione per psalterium monti
 ficatione per transpanum congnega
 tione per chorum exultatione
 per urtatum iubilatione per esm
 balum ut semper misericordiam tuam
 habere mereamur xpe saluator
 mundi qui cum aeterno patre uiuis
 in perenne uiuimus dno

† **O** qui cin cinim fugientes tuenit
 bis senas per inuisa tibi remulum
 tenenda. per uis fluctibus in binis mon
 tum uenim. per nedactis celsorum cen
 turis abnupte. Anentibus talis regione
 minum quasi & de peretna limpha. per
 dacent mer tatur. ergo ut olim priorum
 supplicium hostis aeterni quaesumus
 fac totum es cunnum quod est cuius appa
 tur

immolatione per psalterium morti
ficatione per tympanum congrega
tione per chorum exsultatione
per organum iubilatione per cym
balum ut semper misericordiam tuam
habere mereamur *christe* saluator
mundi qui cum aeterno patre uiuis...

SUPER CANTEMUS DOMINO¹

DOMINE qui cinchrim fugientes tueris
bis senas per inuissa tribus emulum
itenera prius fluctibus in binis mon
tium utrimque redactis celsorum ceu
iugis abrupte arentibus talis equore
murum quasi et de petra limphas. pro
ducens mergatur ergo ut olim piorum
supplicium hostis aeterni quaesumus
statores currum quod est cuius affa
tus

¹ A roughly shaped Greek cross has been prefixed on the margin to this title.

actusq. cum cogitatu caeleni nequam
 sit pharaoni rex israhalem uenum qae
 unda saluat ut xpo carmina canat
 perseeta qui cum patre uiuit.

[Fol. 29 recto.]

actus^{ue} cum cogitatu caeleri nequam
sit pharaoni rex israhelem uerum quae
unda saluat ut *christo* carmina¹ canat
per saecula qui cum patre uiuit.²

¹ The letter 't' has been erased after 'carmina.'

² Fol. 29 verso is blank. This slip, which is an original insertion in the MS., never had any writing *prima manu* on its reverse side. For unimportant later entries on it see Introduction.

Uerſe **U**. **P**am
Benchur bonanegula **A**rcachinubin te
 neeta atq. diuina **U**ae.
 ftricta ſca ſedula **B**en **e**mm **p**ante
 ſumma iuſta acmina **Ch**u **a**unata
Munther benchur beata **I**R. **f**acnoſcſ nefereta
 fide fundata centa **u**inſ quat tuor ponit
 ſpe ſalutis ornata **X**pō negina apta
 caritate perfectā **p**olſ luce amicta
Nauſnum quā turbata **f**emplex ſimulq. docta
 quā uir fluctat conſa **u**nde cum q. inuicta
 nuptis quoq. panata **V**ene negaliſ aula
 neſid nō ſponſa **u**anſ gemmiſ ornata
Domus dſiſ plōa **t**netſq. xpi caula
 ſup en p. k. nā conſtructa **p**atneſummo ſenuata
 nec non uinea uena **V**irtu alde ſecunda
 ex aegypto tranſducta **h**aec k. ma. k. m. t. a. c. t. a.
Cente ciuitas firma **l**eta ac treme bunda
 fortis atq. munita **u**erbo dſi ſub acta
 glorioſa ac digna
 ſupra montem
 p. o. k. ſ. t. e.

UERSICULI. FAMI

Benchuir bona regula
 recta atque diuina LIAE.
 stricta sancta sedula BEN
 summa iusta ac mira. CHU
 Munther benchuir beata IR.
 fide fundata certa
 spe salutis ornata
 caritate perfecta :.
 Nauis numquam turbata
 quamuis fluctibus tonsa
 nuptis quoque parata
 regi domino sponsa . . ,
 Domus dilicis plena
 super petram constructa
 necnon uinea uera
 ex aegipto transducta
 Certe ciuitas firma
 fortis atque munita
 gloriosa ac digna
 supra montem
 possita :. ,

ARca hirubin tecta
 omni parte
 aurata
 sacrosanctis referta
 uiris quattuor porta^{ta}
 CHristo regina apta
 solis luce amicta
 simplex simulque docta
 undecumque inuicta
 Uere regalis aula
 uaris gemmis ornata
 gregisque christi caula
 patre summo seruata
 UIRgo ualde fecunda
 haec et mater. intacta
 leta ac tremebunda
 uerbo dei subacta :.

Cuncta beata
 cum per se
 tu futura
 dō pater parata
 sine fine mansura
 Genitrix bona regula
 col. pater bonum
O nescis pater
 omnis aeter
 nūc expelle diabu
 lum & tentationem
 Ab homine isto de
 capite de capillis
 de cenebro de uer
 tice de nomine de
 oculis de auribus de
 manibus de labiis

De ore de lingua
 de sub lingua de fau
 cibus de guttore
 de collo de corde
 de corpore toto
 de omnibus membris
 cum copagibus
 membrorum suorum
 Intus de foris
 de ossibus de ueneris
 de ueneris de san
 guine de sensu
 de cogitationibus
 de uerbis de om
 nibus operibus
 suis de uirtute

Cui uita beata
cum perfec
tis futura
deo patre parata
sine fine mansura :.,
Benchuir bona regula :.

COLLECTIO SUPER HOMINEM

QUI HABET

Domine sancte pater DI
omnipotens aeter ABU
ne deus expelle diabu LUM
lum. et gentilitatem.¹
ab homine isto de
capite de capillis²
de cerebro.² de uer
tice. de fronte de
oculis de auribus de
naribus de labis

de ore. de lingua
de sublingua de fau
cibus de guttore
de collo de corde
de corpore toto
de omnibus membro
rum copaginibus
membrorum suorum
intus et defores³
de ossibus de uenis
de neruis de san
guine de sensu
de cogitationibus
de uerbis de om
nibus operibus
suis de uirtute

¹ A mark of contraction has been placed by mistake over the first letter of this word.

² A slanting stroke, with a point beneath it, has been placed after 'capillis,' and a slanting stroke, with a point above it, has been placed after and above 'cerebro.' The meaning of these marks is probably to indicate some variation in the order of the part of the body enumerated. The order varies in the same collect in the Stowe Missal. *Liturgy and Ritual of the Celtic Church*, p. 207.

³ A point has been placed under the loop of the 'e' in this word, and an 'i' has been written *prima manu* over it.

De omni Conuer-
 satione eius hic
 & in futuro sed
 operatur in te
 uirtus xpi. Ideo
 quip passus est
 uitam aeter-
 nam meremur
 pendam non ihm
 xpi filium suum
 obsecro de ma-
 gis. **Q**uoniam
 timor
 tuus laetatur
 et regnum no-
 bistr peccato-
 rum ueniam
 praestare

dis ne quis. huius
 non tam suam par-
 rione perficere
 uerunt. nos in
 iniqui tab. & p-
 ceuamicationib.
 nostris remissi-
 onem aet & mise-
 ricordiam clam por-
 tu la mur.

per te ihu xpe
 lucet ante
 panno lina-
 tale dni. sup
 dne repusi-
 am. adie-
 cunda.

de omni conuer
satione eius hic
et in futuro sed
operatur in te
uirtus *christi* in eo
qui propassus est
ut uitam aeter
nam mereamur
per dominum nostrum *ihesum*
christum filium suum

ORATIO DE MAR

TYRIBUS.

D*eus* qui. mar
tiribus
tuis lagitus²
es regnum. no
bis *autem* peccati³
bus ueniam
prestare

digneris. hii cho⁴
ronam suam pas
sione per fidem me
ruerunt. nos *autem* pro
iniquitabus⁵ et pr
aeuaricationibus
nostris remisi
onem a te et mise
ricordam pos
tulamus :.

per te *ihesu christe*

INCIPIT ANTE

FANO IN NA

TALE DOMINI. SUPER

DOMINE REFUGI

UM. AD SE

CUNDA.

¹ There are three different handwritings on this page, the first extending from 'de'—'suum,' the second extending from '*Deus*'—'*christe*,' the third being employed in the rubrical headings.

² A slanting stroke has been placed over the 'a' in 'lagitus,' and an 'r,' with a slanting stroke over it, has been written on the margin *prima manu*.

³ A slanting stroke, with a point above it, has been placed over the 'a' in 'peccatibus,' and an 'n,' under a slanting stroke with a point above it, has been written on the margin *prima manu*.

⁴ A Greek cross has been placed on the margin to the right of this line.

⁵ The letters 'ti' have been written over the letter 'a' in this word by a contemporary correcting hand. They are preceded and followed by a fine point, and another fine point has been placed in the concave space formed by the second stroke of the 'a.'

ab hodie nō die nox
 minuitur dies crescit
 concutuntur tenebrae
 lumen auctur. & in lu
 cno lacis nocturnae
 dispendia transpenbi
 incipiunt.
 Tur...
 ante fami sup cantemus
 Educti ex aegypto &
 pater noster & ne
 pertransiendū
 pedibz rubrum mā
 ne dixerunt lau
 dem dño nostro.

Trispuerū in ca
 mīno misit
 & non timu
 erunt flam
 mam ignis
 dixerunt

laudem dño nostro
 Filii ebne eorum
 pertransiunt
 israhelitae ple
 bes transiunt
 per sicum manē
 laudem dixerunt.

Trispuerū in ca
 mīno misit
 & non timu
 erunt flam
 mam ignis
 dixerunt

Gloriosus in scis
 minabilis in ma
 iestatibus facibus
 prodigia.

Benedicamus dñm
 pater & filius
 & spm scm dñm

Ab² hodierno die nōx
minuitur dies crescit
concutiuntur tenebræ
lumen augitur. et in lu
cro lucis nocturnae
dispendiae transferen

INCIPIUNT tur . . . ,
ANTEFANI³ SUPER CANTEMUS.

EDucti ex aegypto. ET
patres nostri et BE
pertransierunt NE
pedibus rubrum ma DI
re dixerunt lau CI
dem domino nostro :. , TE.

TRIS⁴ pueri in ca
mino misi sunt
et non timu
erunt flam
mam ignis
dixerunt

laudem domino nostro :. ,

Filii ebre eorum
penitrauerunt
israhelitae ple
bes transierunt
per siccum mare
laudem dixerunt :. ,

TRIS⁴ pueri te ora
bant de medio ignis
ad te clamabant
ex uno⁵ uoce ymnum
dicebant

Gloriosus in sanctis
mirabilis in ma
iestatibus faciens
prodigia . . ,

Benedicamus deum
patrem et filium
et spiritum sanctum dominum

¹ A fresh but contemporaneous handwriting commences on this page.

² A Latin cross has been placed on the margin to the left of this line.

³ A little lower down on the left margin the remains are visible of a cross with points placed in the spaces formed by the central intersection of its limbs.

⁴ A point has been placed beneath the 'i' in this word, and an 'e' has been written by an early correcting hand above it.

⁵ A point has been placed in the central space of the 'o' in 'uno,' and an 'a' has been written by an early correcting hand above it.

Dextram leuāq.
 moyses aspexit.
 uiam realem po-
 lum eduxit. ad iter
 in anis usq. p̄duxit.

For naci flammas
 p̄ueni contēpse-
 runt x̄po iugiter
 immolati uenit uia

iniquam dimisit.

De caelis dñm laudate
 p̄saterium lucundum
 immolate. laudate
 eum in sono tubae.

Arro demensur est.
 in nubium mane
 moyses p̄extansit
 in sicco pede mania
 dixit dō cantate.

Tris p̄ueni in camine
 coniecta uerbo cogen-
 tis neq̄is iniqui cane-
 bant. m̄num dñi neq̄is

Tūb ena fadñe p̄-
 pulum tuum p̄er nu-
 num mane.

Tris p̄ueni cantabū
 una uoce de medio
 tuis and entis flammis.

Ne tunc regnas in ae-
 ternum. & in saecula
 saeculi & adhuc.

Sci & humiles conde-
 benedicet dñi dñm.

Dñs conterens bella
 dñs nomen est illi.
 benedicete omnia
 o penadi dñm.

DEXtram leuamque
moyses aspexit.
uiam regalem po-
lum eduxit. ad litus
maris usque perduxit :.

Fornacis flammās
pueri contempse-
runt christo iugiter
immolauerunt uiam
iniquam diriliquerunt :.

SUPER LAUDATE¹

DE caelis dominum laudate
psalterium iucundum DOMINUM
immolate. laudate DE CÆ
eum in sono tubae :. LIS

FARo demersus est
in rubrum mare
moyses pertransit
in sicco pede maria
dixit deo cantate :.,

TRIS² pueri in camino
coniecti uerbo cogen-
tis regis iniqui. cane-
bant ymnum domino regi :.,

Gubernasti domine po-
pulum tuum per rub-
rum mare :.,

TRIS² pueri cantabunt³
una uoce de medio
ignis ardentis flammæ :.,

Domine tu regnas in ae-
ternum. et in saeculum
saeculi et adhuc :.,

Sancti et humiles corde
benedicete domini dominum :.

Dominus conterens bella
dominus nomen est illi :.,

Benedicete⁴ omnia
opera dei dominum :.,

¹ No space has been left in the MS. for this title ; of the rest of it 'DOMINUM' has been inserted below 'laudate,' 'DE CÆ' below 'iucundum,' 'LIS' below and after 'laudate.'

² A point has been placed below the 'i' in 'Tris,' and an 'e' has been written above it by an early correcting hand.

³ An 'a' has been written over the 'u' in this word by an early correcting hand.

⁴ An 'i' has been written over the third 'e' in this word *prima manu*.

Sanctus dñs glori
osae enim matris
ficatur est.

Domine dicte & sp̄s
exaltate eū in saecula.

Filii huius abierunt.

per hunc per medium

mane.

Benedicamus dñm pa
trem & filium & sp̄m
sc̄m dñm dñm dñm.

Post hunc & laudamus
eū adq. bestias sci
cum magno triumpho
uehantur in regno &

in resurrectione.

Hii sunt qui uenerunt
ex magna tribulatione
et lauerunt stolas
suas & candidas eas fe
cerunt in sanguine

agni.

Memoria mar
tirum tuorum dñe

& esto pro eis ser

uorum tuorum xpe.

In uocatione sc̄oru

maritum misere

rederis super populum tuum.

Opus tuum ne desine usq. quo

& diuinae bilis esto.

Super senes tuos.

Respice in senes tuos.

& in opem tuam ad dñm.

Repleti sumus mane

misere cor diam tuam.

St splendor dñi

dñi nostri super nos.

Corpus dñi accipimus

& sanguine eius pota

tati sumus ab omni

malo non timebimus

quia dñs nobiscum est.

Cantemus¹ domino glori
osae enim magni
ficatus est. . . ,
Ymnum dicite et super
exaltate eum in saecula :.

Filii autem israhel abierunt
per siccum per medium
mare . . . ,

Benedicamus deum pa
trem et filium et spiritum
sanctum dominum² . . . , DE MARTY
RIBUS.

Post ignis³ et lamminas
crucis⁴ adque bestias sancti
cum magno triumpho
uehantur in regno et
in refrigerio . . . , ITEM

ALIA DE MA
Hii sunt qui uenerunt RTI
ex magna tribulati RI
one et lauerunt stolas BUS
suas et candidas eas fe
cerunt in sanguine
agni . . . ,

DE MARTYRIBUS

IN memoria mar
tirum tuorum domine
et esto praecibus ser
uorum tuorum christe :. ,

DE MARTYRIBUS

IN inuocatione sanctorum
martirum misere
re deus supplicum tuorum :. ,

SUPER DOMINE REFUGIUM IN DO
Conuertere⁵ domine usque quo
et dipraecabilis esto M
super seruos tuos . . . , I

ITEM ALIA. NI

Respice in seruos tuos COR
et in opera tua domine :. , U

ITEM ALIA. M

Repleti sumus mane DIE
misericordiam tuam :. ,

ALIA CODIANA

Sit splendor domini
dei nostri super nos :.

AD COMMONICARE

Corpus⁵ domini accipimus
et sanguine eius pota
tati⁶ sumus ab omni
malo non timebimus
quia dominus nobiscum est :. ,

¹ A roughly shaped Latin cross has been placed before the commencement of this line.

² A slanting stroke and a point have been placed after and above this word, and also on the left margin where the words 'in saecula' have been added below them.

³ An 'e' has been written by an early correcting hand over the second 'i' in 'ignis.'

⁴ An 'e' has been written by an early correcting hand over the 'i' in 'crucis,' and an 'e,' below a slanting stroke, has been written likewise on the margin. A corresponding slanting stroke runs beneath the upper part of the interlinear 'e.'

⁵ A roughly shaped Latin cross, with ornamental terminations to its horizontal bar, has been placed before the commencement of these two lines.

⁶ A point has been placed over the second 't' and the second 'a' of this word, for the erasure of the superfluous syllable.

ITEM ALIA

Gustate et uidete , *alleluia*
quam suavis est *dominus.*, *alleluia*

ITEM ALIA

IN labiis meis medita
bor ymnum. *alleluia.*
cum docueris me ego
iustitias respondebo :: *alleluia.*

ALIA

Hoc sacrum corpus *domini*
et saluatoris sanguinem
sumite uobis in uitam
perennem ., *alleluia*

ITEM ALIA

Quam dulcia faucibus meis
eloquia tua *domine*,

ITEM ALIA

Hic est panis uiuus qui
de caelo descendit, *alleluia*
qui manducat ex eo
uiuet in aeternum. *alleluia*

ITEM ALIA

Refecti *christi* corpore
et sanguine tibi semper
domine dicamus ., *alleluia.*,

AD UESPERUM ET AD¹

Gloria in excelsis deo
et in terra pax homi
nibus bonae uoluntatis ::,
laudamus te benedici
mus te adoramus te

M
A
TU
TI
N
A
M

glorificamus² te magni
ficamus te ., gra
tias agimus tibi prop
ter magnam miseri
cordiam tuam *domine*
rex caelestis *deus* pa
ter omnipotens :: ,

DOMINE filii unigeni
te *ihesu christe sancte spiritus*
dei et omnes dicimus
amen ., **DOMINE**
filii dei patris agne
dei qui tollis pecca
tum mundi mise
rere nobis ., **SUS**
cipe orationem
nostram qui sedes
ad dexteram dei pa
tris miserere nobis :: ,

Quoniam tu solus *sanctus*
tu solus *dominus* tu so
lus gloriosus cum
spiritu sancto in gloria
dei patris amen :: ,³

¹ A roughly shaped Latin cross has been placed before the commencement of this title.

² The cursive 'u' above the line is nearly all cut off.

³ The discrepancy in length between the two columns on this page as compared with the corresponding collotype, is due to the insertion of the first six titles in the left column on the margin or between the lines.

cotidie benedici-
 mus te & laudamus
 nomen tuum in æ-
 ternum & in sæcu-
 lum sæculi amen.
 Dignare dñe die
 ista sine peccato
 nos custodire bene-
 dictus es dñe dñs pa-
 trum & filiorum
 & laudabile & glo-
 riosum nomen tuum
 in sæcula amen.
 Misere nobis dñe
 misere nobis
 Verba mea auribus
 usq. & dñs meus
 mane & exaudies
 uocem meam.
 Mane oratio mea
 pñe ueni & te dñe
 Diebus adq. nocti-
 bus horis adq. mo-
 men. usq. misere-
 ne nobis dñe

Orationibus ac mene-
 ris scōrum tuorū. mise-
 Angelorum archange-
 lorum patriarcha-
 rum prophetarum
 miserere nobis dñe
 Apostolorum marti-
 rum & confessorum
 adq. uiuentium adu-
 scōrum. misere-
 gloria & honor patri
 & filio & spū scō. &
 nūc & semper & in sæ-
 cula sæculorum amen.

Cotidie² benedici
 mus te et laudamus
 nomen tuum in æ
 ternum et in saecu
 lum saeculi amen :.
 Dignare domine die
 ista sine peccato
 nos custodire. bene
 dictus es domine deus pa
 trum nostrorum .,
 Et laudabile et glo
 riosum nomen tuum
 in saecula amen :.
 Miserere nobis domine .
 miserere nobis . . ,
 Verba mea auribus.
 usque et deus meus .,
 mane et exaudies
 uocem meam .,
 mane oratio mea
 praeueniet te domine :.
 Diebus adque nocti
 bus horis adque mo
 mentis ., misere
 re nobis domine ,

Orationibus ac mere
 tis sanctorum tuorum :. miserere
 Angelorum archange
 lorum patriarcha
 rum prophetarum .,
 miserere nobis domine
 Apostolorum marti
 rum et confessorum
 adque uniuersa gradus
 sanctorum ., miserere
 Gloria et honor patri
 et fili³ et spiritui sancto , et
 nuc⁴ et semper et in sae
 cula saeculorum . amen :. ,

¹ This page is in a different handwriting from fol. 33 recto. From this page onwards considerable variety of handwriting occurs, but all the handwritings are contemporaneous, or nearly so, with the body of the MS. There are no additions of a distinctly later date.

² For the connection of this and some of the following verses with 'Te Deum Laudamus,' see Julian's *Dict. of Hymnology*, p. 1, 120. See fol. 10 verso.

³ A later correcting hand has added a small 'o' after the last letter in this word.

⁴ The same correcting hand has written a small 'n' after and above the second letter of 'nuc.'

Hoc dñe dñe confundat in aec-
 num. In iudicia tua libera me. &
 eripeme dñe dñs meus pectus ceterorum.

a me intende in
 salutem meam
 intende clne
 pa. festi
 omnibus
 onati o
 clnr con
 eu m

adiutorium meum dñe
 et in adiutorium meum
 ad adiuvandum me festi-
 nabis. Libera me pos-
 secedit. posterius.
 p. Abba te portro: —
 p. i. u. e. e. u. m. e. u. n. i. f. i. c. a.
 e. b. e. d. t. u. m. f. a. g. i. t. e. u. m. i. n.

ten Rd

to Sicut

tōn Rd. clñs Custocke Abominabile Cur
 to diat An imā tuam clñs: clñs Custodiat Inro
 itum ta um & & itum tuum & hoc nunc & ur
 q: In saeculum. Common opore dūm.

Curto clmor clne ut pupillam oculi sub umbra
Ala multitudinum ptesse nos ptesse
Et tificane dis pqrir omnibus omnipotēdr.
pator nos dr

AD HO

RAS DIEI

ORATI O

COMM O

NIS.

IN te *domine* speravi non confundar in aeter
num. in iustitia tua libera me. et
eripe me *domine deus* meus ne discesseris

a me intende in

salutis meae

intende *domine*

na . festi

omnibus

ORATIO

dominus con

eum

ter ra .

dominus custodet¹ ab omni malo cus

todiat animam tuam *dominus* . *dominus* custodiat intro

itum tu um et exitum tuum ex hoc nunc et us

que in saeculum. COMMON OROIT DUN:—

custodi nos *domine* ut pupillam oculi sub umbra

alarum tuarum *protege* nos. *protegere*

et *sanctificare* digneris omnibus omnipotens *deus* ..

. pater noster :—²

¹ Two points, one above the other, are placed after 'custodet,' and the word 'te,' followed by two similar points, has been written *prima manu* interlineally above it.

² The mark of contraction over 'noster' implies the remainder of the 'oratio diuina,' the text of which has already been given on fol. 19 verso.

Oportet ad te deprecari et
 debemus. Et tu exalta de nos in
 summo et libera
 Animas nostras
 laboribus nostris
 Tamur ut tu
 in ones mone
 hoc cum
 notum

de se pone
 et in cubi
 conpunc
 esse me
 amur
 quinegnas

Conuenienter
 dilectis simi ad
 onationem nonnulli
 In quo tempore latro
 conuersus est et regnum parua disti
 pollicetur ei ita et nos dicitur con
 fitemur peccata nostra et reg
 num caelorum consequamur
 Et vitam aeternam mereamur
 quinegnas

AD MATUTINA .

Deus deus noster ad te de luce uigilare
debemus. et tu excita de graui
sumno et libera de sopore
animas nostras et incubi
libus nostris compunc
gamur ut tui esse me
mores mere amur
AD HORAM qui regnas
NONAM .

Conuenientes *fratres*
dilectissimi ad
orationem nonam
in quo tempore latro
confessus est et regnum paradisi
pollicetur ei ita et nos *domine* con
fitemur peccata nostra et reg
num caelorum consequamur
et uitam aeternam mereamur
qui regnas :. ,

ad secundam

Omne seepatris omnipotentis
 thronus quid iam clari
 ficat & in lumine luminas
 misericordiam tuam dñe
 ne auferas a nobis ne de
 nobis laetitiam salutari
 tui & spū principalis con
 firmas nos ut oretur lu
 cifera in condibus nostris
 per te ihū xpe qui
 propter laudem patris

Patrem adoramus & semper in conspec
 tu tuo te sepius quā
 filiū inuocamus teque spm amur auxilium
 scm in unitate trinitatis sub
 stantiae manentem confitemur
 tibi unice hinc ricorū
 unitate debitas laudes & die
 gratias referemus ut
 te incessabili voce lauda
 re meriamur per aeterna
 secula saeculorum

Dei magis
 sci & gloriosae
 minabiles ad
 potentiam an
 tiner quorum
 in operibus laud
 dñr & in contem
 ptione laetatur
 inter ceteros ob
 timi & fortissi
 mi pectores me
 mentote nos fieri

AD SECUNDA.

Domine sancte pater. omnipotens. æternæ deus qui diem clarificas et in lumine luminas misericordiam tuam domine ne auferas a nobis redde nobis laetitiam salutaris tui et spiritu principali confirma nos ut oretur¹ lucifer in cordibus nostris per te ihesu christe qui regnas

POST LAUDATE PUERI²

TE³ *patrem adoramus æ*

DOMINUM

ternum . te sempiternum filium inuocamus. teque spiritum sanctum in una diuinitatis substantiae manentem confitemur. tibi uni deo in trinitate debitas laudes. et gratias referemus. ut te incessabili uoce laudare meriamur. per æterna secula saeculorum :

DE MARTY

RIBUS

Sancti et gloriosae mirabiles adque potentes martires quorum in operibus gaudet dominus et in congregatione laetatur intercessores optimi et fortissimi protectores mentote nostri semper in conspectu domini ut domini mereamur auxilium qui regnas

IN DO

MINI

CORUM

DIE

¹ An 'i' has been written *prima manu* above and between the second and third letters of this word.

² A perpendicular line of points bearing afterwards to the right and ending in a semicircular convex loop connects the lower part of this title with the upper.

³ The handwriting of this collect does not occur elsewhere in the MS.

... post lau-
 dationem ad omnes
 aeternum te sempe
 aeternum filium inuo-
 camus teq. spm scm
 in una diuinitate sub-
 stantiae in aeternum
 confitemur tibi tri-
 unitati laudes & gla-
 rias nefe enimur tibi
 unido incessabilem
 dicimus laudem te
 patrem in gentium
 consilium unigenitum
 te spm scm apatrem
 procedentem conde-
 cernimus tibi in aeternum
 in aeternum

in conspectu aeterni
 sibi omnipotens
 dr. Th. actus agimus
 qui regnas in saecula
 in aeternum laus.
 Te patrem nenu-
 ium e laudamus
 te in omni lo-
 co fatimur
 & colimus
 tibi famulatu
 spontaneo
 ministramus
 & filio exau-
 di nos & p-
 naesta ea
 q. notamus
 qui regnas.

ITEM ALIA POST LAUDATE.

Te patrem adoramus	inconpraehen
aeternum te sempe	sibili omnipotens
ternum filium inuo	deus gratias agimus
camus teque <i>spiritum sanctum</i>	qui regnas in saecula.
in una diuinitatis sub	ITEM ALIA SUPER LAUDATE.
stantiae manentem	Te pater rerum
confitemur ² tibi tri	iure laudamus
nitati laudes et gra	te in omni lo
tias referimus. tibi	co fatimur
uni deo incessabilem	et colimus
dicimus laudem te	tibi famulatu
patrem ingenitum	spontaneo.
te filium unigenitum	ministramus
te <i>spiritum sanctum</i> a patre et filio ³	exau
procedentem corde	di nos et p
credimus. tibi inaesti	raesta ea
mabili	<i>quae</i> rogamus
	qui regnas . . .

¹ Independently of the titles, there appear to be three different, but contemporary, handwritings on this page, the first ending with 'confitemur' in the seventh line of the first column; the second with 'saecula' in the fourth line of the second column; the remainder of that column being in a third handwriting.

² There is a long thin stroke slanting upwards and thickening from left to right after this word. It seems to be connected with the change of handwriting which occurs here.

³ It is important to notice that the words 'et filio' were not part of the text in the first column as originally written, but were tacked on subsequently, yet not later than when the text of the second column was written, from which they are separated by an irregular loop.

ad ceptum
 In nocte tuam columpna
 ignis dñe ad defendenda
 plebem tuam a facie p̄ana om̄is
 exercitus eir ita clignis dñe emit
 tene sp̄m tuum sc̄m & de thoro
 flam in eo tem mato q̄ tennibile t̄o
 ad custodien^d clam plebem tuam In isto
 nocte sc̄to fidei defendas nos
 ut non timeamus a timore noctur
 no qui negat in saecula

q̄ sp̄m sc̄m In unā dñi
 unentem consistemur tibi
 edicay lau cl̄ & t̄nctay
 n̄r̄ rabi h̄ uoce laudare

AD CEREAM BENEDICE.¹

IN nocte tu fuisti columbia
ignis domine ad defendendam
plebem tuam a facie faraonis et
exercitus eius ita digneris domine emit
tere spiritum tuum sanctum et de throno
flammeo gemmatoque terribile tuo
ad custoendam² plebem tuam in ista³
nocte scuto fidei defendas nos
ut non timeamus a timore noctur
no qui regnas in saecula

que spiritum sanctum in una diuini
anentem confitemur tibi
ebitas laudes et gratias
incessabili uoce laudare⁴

¹ The rest of this title is illegible. The next letter looks like a 'p' with a horizontal bar through its lower limb. It may be an 'r,' in which case the word might be 'BENEDICERE.'

² A point between the 'o' (which itself has been altered from 'i') and the 'e' in this word calls attention to the omission of the syllable 'di' which has been written above it in smaller letters.

³ The last letter of 'ista' is an altered 'o.'

⁴ The remainder of this collect, which has been erased, is illegible. In the case of the four half lines printed above, it will be noticed that the marks of contraction are hooked at each end, and that the letters are rather smaller, and the lines are closer together than in the upper text. The rest of this collect was perhaps erased when it was found that it had already been written on fol. 35 recto, and with variety of text again on fol. 35 verso.

MEMORIAM ABBATUM

Sancta sanctorum opera [N]OSTRO
 patrum fratres fortissima R
 benchorensi in optima U
 fundatorum aeclesia M:
 abbatum eminentia
 numerum tempra nomina
 sine fine fulgentia
 audite magna mereta ;
 quos conuocauit dominus.
 caelorum regni sedibus :.

Amauit *christus* comgillum
 bene et ipse² dominum
 carum habuit beognoum
 domnum ornauit aedeum
 elegit *sanctum* sinlanum
 famosum mundi magistrum :.
 quos conuocauit dominus.
 caelorum regni sedibus :

Gratum fecit fintenatum
 heredem alnum inclitum
 inlustrauit mac laisreum
 kapud³ abbatum omnium
 lampade sacrae seganum
 magnum scripturae medicum :.

quos . . ,

be

Notus uir erat⁴ rachus
 ornatus et cumenenus
 pastor columba congruus
 querela absque aidanus
 rector bonus baithenus
 summus antestes critanus :.

quos :

TAntis successit camanus
 uir amabilis omnibus
christo nunc sedet suppressus
 ymnos canens quindecimus
 zoen ut carpat cronanus
 conseruet eum dominus :.
 q[uo]s conuocabit dominus
 caelorum regni sedibus . . ,

Horum *sanctorum* mere[ta]
 abbatum fidelissima
 erga comgillum congrua
 inuocamus⁵ altissima
 uti possimus omnia
 nostra delere cremina
 per *ihesum christum* aet[er]na
 regnantem in saecula :.

¹ This page being somewhat worn, letters now illegible from wear have been placed in the text within square brackets. The size of the letters, the elevation of the upright stems of the 'a', and the semicircular prolongation and extension below the line of the last down strokes of the 'm' (though these features are found elsewhere), mark off the hymn as in a different handwriting from the preceding pages.

² The mark of contraction over 'ipse' must be a clerical error caused perhaps by the mark over 'xps' in the line above.

³ A 't' has been written *prima manu* above and rather to the left of the last letter in 'kapud.'

⁴ There is a point after 'erat,' and a point before 'be' which has been added above the line *prima manu*.

⁵ An 'e' has been added *prima manu* above the 'a' in 'inuocamus.'

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